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THE NEW HUMANITY OF INTUITION

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How We Remember Our Past Lives

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Is and Is-to-be

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The Story of the Mahatma Letters

Occult Chemistry Investigations

etc.

THE NEW HUMANITY OF INTUITION

BY
C. JINARÂJADÂSA, M.A.
The President of The Theosophical Society

Second Edition

1947

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FOREWORD

THE lectures that follow have already been delivered in Portuguese in Portugal and Brazil, and in Spanish in Uruguay, Argentina and Paraguay. In the course of the next four months they are to be delivered in Chile, Peru, Colombia, Venezuela, Panama, Costa Rica, Nicaragua, Honduras, Guatemala, El Salvador, Mexico, Cuba, Dominican Republic and Puerto Rico.

It was my intention to deliver these lectures in Lima, Peru, but the Government of Peru refused to give me the necessary passport visa for a stay. During my visit in 1929, towards the end of my course of lectures, which attracted large audiences, the Archbishop of Peru denounced my lectures as heretical, and threatened to excommunicate all Catholics attending them. As the Archbishop's pastoral was published in all the newspapers on the morning of my last lecture, there was naturally a great sensation. The inevitable repercussion came after my last

lecture, when on my appearance at the entrance of the theatre to return to my hotel, a crowd of nearly 2,000 persons insisted on taking me in procession, as a demonstration of appreciation. I presume that, fearing a similar demonstration if I visited again, the Peruvian Government desired to placate the Catholic Party by refusing me permission for a stay in Lima.

The lecture on Freemasonry has so far been delivered, by invitation, at the Temples of the Grand Lodges of Uruguay, Argentina and Paraguay, at a *tenida blanca*, a “white session,” to which the public are invited.

C. J.

MENDOZA, ARGENTINA,

July 14, 1938.

CONTENTS

CHAP.	PAGE
Foreword	5
I. The New Humanity of Intuition . . .	9
II. Theosophy and the Destiny of Humanity.	40
III. Science and the Divine Mind . . .	66
IV. The Principle of Beauty	97
V. God's Agents—the Children	121
VI. The Religion and Philanthropy of Free- masonry	158
VII. Theosophy and Culture	183

CHAPTER I

THE NEW HUMANITY OF INTUITION

WE find ourselves to-day in a world which is full of tragedy. Each nation has its national tragedies, as when a war causes an economic upheaval, or when an earthquake causes widespread destruction ; but that which usually is confined to one land characterizes the whole world to-day. As we read the newspapers we know something of this tragedy of a whole world in travail : how there is unemployment everywhere ; how poverty is an ever-present problem ; how all nations are perturbed because of the possibility of war ; and especially how all statesmen are perplexed as to what should be done. It is as if the world had been shaken by an earthquake, and all are dazed and do not know what to do.

Now this tragic situation exists in spite of a general advance, particularly in the fields of science. During the last two decades, there has been a remarkably rapid progress in many fields

of scientific inventions, and in their application. Do we not know how the world has been transformed by the radio ? We can listen now to the chief radio stations of the world. Journeys on sea or land that took many weeks can now be done by aeroplanes in less than one-sixth the time. The world has been made one by the work of science. We owe also to science the invention of machines of one type after another which have produced commodities of all kinds. Indeed, there is a plethora of commodities ; so much so that there are not enough people who have money to buy them.

I should like you to note that this work of science, of linking nation to nation, has been a work of linking *materially* ; science has not linked the nations spiritually in friendship. It is far otherwise, for science with her inventions has fostered a fiercer competition. The agricultural and industrial development of many countries produces more than can be consumed by those countries ; this has created the need for each of foreign markets. Therefore a fierce rivalry has begun amongst the leading nations of the West, as also in Japan ; for each is looking for new markets. What will be the inevitable result of such a savage competition for markets ? War ; for all wars henceforth will be the result of the

clash of rival commercial policies. The Great War of 1914 had as its fundamental basis the rivalries of certain nations to divide and subdivide the world for exploitation by their industries.

There is to-day a fiercer spirit of competition than in 1914. For Japan with her vast industrial organization has entered on the scene. War is more ghastly now than when the Great War began, for science has provided us with more destructive explosives, speedier aeroplanes for bombing, and poisonous gases that kill horribly. Much as in one direction science has helped the progress of humanity with her beneficent inventions, so that to-day we can make two blades of wheat grow where only one grew before, and the ravages of many a disease are controlled, in another direction she has introduced new ways of death, with new kinds of torture of helpless men and women.

That is our world to-day. And in this world of unemployment, of poverty, of the fear of war, the statesmen are pondering as to what they shall do. They experiment with this or that remedy. Yet our sufferings are not less and so we all still ask, "Where is the way out, who will lead us to the promised land?"

I will give the answer here at once. It is this, "Those who will lead us to the promised land

are *not* those who are typical of our present type of humanity." Let me illustrate. One leader into that promised land who could do much is the League of Nations ; but the League of Nations as it is to-day, with its present mentality and its present representatives, cannot give us what the world needs. Certainly each nation has leaders who offer their solutions, but those solutions are contradictory. Republicanism, fascism, the totalitarian state, communism, constitutional monarchy, and various methods of monetary control, all these are offered as remedies. But it is not the present type of republicanism, or the present type of fascism, or the present type of communism, even in their most ideal aspects, which will heal our maladies, and give us the happy world we long for. Nor will the economic remedies proposed achieve that end. What we need is not new schemes, but *new men*. We need men who will approach all problems in a new way. They must be men who represent a new type of humanity, the humanity of intuition.

In order that we may understand what are the characteristics of this new type of humanity, it is necessary that we should examine a little what are the types of humanity which exist to-day. Permit me, therefore, to spend a little time in pointing

out the characteristics of those types in humanity of the present day that are *not* the humanity of intuition. We have to-day much material from which to construct the past history of mankind ; when we examine that material, we find that the first stage of humanity is represented by men in whom passion is the chief motive-force in the solution of all problems. To the savage, and to the person who is still at that primitive stage in his reactions, the criterion of judgment and of action is always that of his emotions. " I like," " I hate," are sufficient for him as the method by which he is to solve his problems. At this first stage, humanity is a humanity of passion.

Now, one of the noblest forms of passion is patriotism ; but if patriotism is only of the passions, then the patriotism of passion very quickly changes into the passion of hate against those who are not willing to accept the particular type of patriotism which one group desires to impose upon all the others. In this stage, the resolution of all disputes by fighting is accepted as the only way. A calm, intellectual and judicial survey of a dispute is rejected as offering no solution at all. Mentality is not accepted as a criterion of judgment. Barrie has described well this type of humanity, the humanity of passion, when he described in one of his books a certain

boy who was always fighting. This boy, says Barrie, "was really very good-natured, and only used his fists because of imagination he had none, and thinking made him sweat, and consequently the simplest way of proving his case was to say, 'I'll fight you.'" That describes the attitude of the peoples of the world. Their statesmen may do a certain amount of thinking, but for the masses thinking is a difficult and disagreeable exercise. Their imagination is dormant. So whenever a crisis arises, they are up in arms against the difficulty, and their only solution is, "I will fight you."

In this stage of passion which characterizes the lives of the majority of men, here and there a certain number of people appear who indicate a new possibility, because they are the precursors of the humanity of mind. When a dispute arises, these then begin to say, "Wait a bit. Let us ascertain the facts. Let us understand what are the elements of the problem." When there is excitement on all sides, and decisions are being made by the passions, according to the orthodox principle of liking or hating, a few voices are raised that the problem should be considered in the light of reason. But they are only a few, and they are intensely disliked by their fellow-men. They are termed "traitors,"

because they challenge what the majority decide, and the majority have only their passions to guide them. So what happens ? When a man of this new type says, "Stop, let us try to understand," he is denounced passionately by his hearers. In India he would be outcasted, nobody would have anything to do with him, for he has shaken the foundations of society and so become anti-social. A similar fate awaits him in the West ; the methods of ostracism may differ, but the humanity of passion everywhere is swift to resent any idea which it violently feels is contrary to that of the majority, and therefore must be anti-social, according to its standards of patriotism.

Though the majority of mankind decide with the passions, nevertheless the true leaders of mankind do not do so, for they have already entered on the next stage, that of mind. There is an appreciable number of people all over the world to-day who belong to the humanity of mind. These it is who have created our sciences and philosophies. It is through the processes of the mind that we have gained a control over the powers of nature. But this control over nature has not been altogether a blessing. It has introduced an industrial system whose result has been to concentrate into the hands of a few the

power of production till then possessed by many individual producers. The factory system, which has multiplied commodities, has also created new necessities ; in the process, millions of workers have come into a kind of enslavement which in many ways is little different from the slavery among the savages. The spirit of cut-throat competition has come in the wake of science and her discoveries. The development of mind has given us both good and evil ; at the present moment, the evil is predominating.

We have to note one characteristic of the mind : it *divides*. What is called criticism is, with most people, to note first what they object to, and only last what they approve. There is much mind on all sides of us to-day, in our statesmen and other so-called leaders. But their mental vision does not bring them to one unified policy. One thing alone brings them to think alike for a while : it is fear. When the leaders of a country are convinced that its existence is menaced by another country, then they unite.

It is not that the mind always divides and cannot unite ; but to bring about any unity the mind must be completely impersonal. The scientists of the world are always uniting in their understanding of nature's laws ; but they

produce great results only because they do not act as men and women who think in the normal way ; they act as passionless, intellectual machines, which have no relation to any world of emotion. The scientists unite because they are dispassionate, and their unity lasts only so long as they are dispassionate. The moment they feel, for instance, any sense of nationality, the sense of unity is impaired. During the Great War, French scientists and German scientists retained a unity as fellow-workers in the discovery of truth so long as they functioned solely as scientists. But the moment each thought of himself as a Frenchman or a German, the unity was dissolved, for passion usurped the place of the mind.

The vast majority of mankind are directed by their passions ; only a minority are experimenting with the mind. Among this minority, whose mentality at the moment divides rather than unites, there appears now and then a new type, who are not of the humanity of mind. These are characterized by a new attribute ; they are living in terms of a World Unity. The most brilliant representatives of this new type are the Founders of the great religions. Whatever are the terms which each Teacher uses, each visualizes all mankind as one whole. The divisions of

race, colour, nationality, which are such essential elements in all our problems, simply do not exist for the great Teachers ; they see one mankind, not many peoples. When they speak of God, it is the God of all mankind, and not a tribal God who takes one people as His chosen people to the disadvantage of all other peoples.

Let me interrupt here to say that because the religions of to-day were founded by great Teachers, it does not follow that their *spirit* is represented in the religions which go under their name. All the great Teachers proclaimed an era of brotherhood and peace for the world as a whole. Yet how many of the religions to-day foster war. Christian priests bless battle-flags, Hindu priests recite blessings for success for their warriors, and even Buddhist monks, who are supposed to be meditating on how to attain Nirvâna, are now found engaged in the warfare of political parties and nationalism. Yet there is a form of religion which has never become polluted, and which still reflects the spirit of the great Teachers. It is not the religion of priestly hierarchies, but the Mysticism of the saints.

The great Teachers have one common characteristic, and that is that they do not appeal to the mind. Certainly their teachings can be

understood by the mind ; but their appeal, as they speak, as they live, is to a faculty other than the mind. This faculty is the mysterious faculty of intuition. They utter the old truths, and yet somehow what they say is new. Why is that ? Because they reveal, in their teaching and in their lives, not their mind but their intuition. Thus, for instance, in the case of Jesus Christ, it has been pointed out that what He said was not altogether new ; many of His sayings can be paralleled by the sayings of Jewish prophets before His time. Yet Christ did for His hearers what those who went before Him did not do. They appealed to the mind of their hearers ; Christ appealed to their intuition. His significant action was that He restored the intuition to Judea. It is that action which proved that He was their Messiah. Matthew Arnold has well said that

what did attest Christ was his restoration of the intuition. Jesus Christ found all Israel astray, with an endless talk about God, the law, righteousness, the kingdom, everlasting life—and no real hold on any of them.

It was the same situation in Benares, in India, when Gautama Buddha appeared. The magnificent teachings of the Upanishads were known and commented upon ; there were religious teachers everywhere, all discussing the nature of

the Absolute and the road to Nirvâna. Then came Gautama Buddha, who re-uttered the old truths. But He appealed to the intuition, and men and women saw life in a new way, and as if for the first time. Those who could understand Him were those who could free themselves from the mental web created by ancient traditions. They could stand free, and allow themselves to be influenced by the Teacher's personality, His tenderness, His all-embracing compassion. He lit the flame of the intuition in His hearers.

It is so everywhere whenever a great Teacher appears. His work is not to propound solutions which the mind alone can grasp, but to go beyond the mind and appeal to the mysterious faculty of intuition. The great Teachers are the supreme representatives of the humanity of intuition ; they see unity and not diversity, and they proclaim the joy of loving and serving all, without distinction of race or religion.

So, then, the great Teachers represent that new type of humanity which I term the humanity of intuition. But we find others also who belong to the new humanity, though they are on a lesser plane of achievement than the great Teachers. They are the artists. For the artist works more by his intuition than by his mind.

The poets, the musicians, the singers, the dramatists, the dancers, the painters, the sculptors, the workers in the various crafts, all these are experimenting with a new reaction to life. Our usual reaction is by our emotions or by our mind. But the artist is trying to react with his intuition. Just as the scientist states the cosmic process as force and law, and the philosopher creates systems of thought as his explanation, so too the artist explains what life is, as life is reflected in intuition. Each poem or drama, each sonata or song, each painting or statue, each dance, whether of children or of an adept in dancing, is fundamentally an interpretation of life. The greater the artist the more significant is his revelation of what is life. The artists belong to the humanity of intuition. Therefore, as artists, they have no nationality ; they transcend the dividing lines of race and religion as they react to life with their intuition. They try to see life from the centre, and not from the circumference.

The time has now come to ask, What is intuition ? If it is a faculty different from mind, and yet is a true mode of judgment, what is it, this mysterious faculty of intuition ?

The word intuition is used in many senses ; I shall here confine myself to the definition given by Spinoza, the Jewish philosopher, because I

think he is nearest to the discovery of its nature. Spinoza tells us that there are three stages in knowledge or cognition. The first stage is empirical knowledge ; it is knowledge from experience through our senses. We know that fire burns, but we do not know why. It burns because of the chemical combination of carbon and oxygen. We know that the sun rises in the morning and sets in the evening, because our eyes tell us so. But we do not know why, unless we have studied astronomy and know that the earth revolves on its axis. Nevertheless our sense-knowledge tells us that the sun that sets to-night will rise to-morrow. All such empirical knowledge is sufficient for most things of everyday life.

There is a second and higher stage of knowledge. This begins when the mind examines, analyses and judges. When facts are carefully gathered, when observation is impersonal, and the facts are seen not isolated one from another, but grouped into categories, then the mind can deduce the laws which connect the facts ; the mind places them in a certain orderliness in a world-process. This is the scientific method of acquiring knowledge.

There is a third stage. When all the material has been collected, and its parts have been linked together by the mind by laws, the mind

can then rise to the next stage. As the mind contemplates the facts which have been brought into a framework of unity, there dawns on the mind the new faculty of intuition. Consciousness then understands the true and inner nature of all that is present before the mind. For there is a hidden drift in life which the mind cannot follow, but which the intuition sees.

The reason why intuition is superior to mind, in the understanding of life-processes, is made clear to us by the French philosopher, Bergson, who also stresses the need of intuition as a factor in complete understanding. Our intelligence, says Bergson, treats all factors before it as if they were separate units, and as if each were divisible into finer and finer factors. Intelligence is excellent when it deals with inert solids, but when intelligence attempts to explain life and thought, which are not inert solids nor divisible particles, then intelligence goes astray. For intelligence tends to treat all things as if they were made of lifeless matter. The result is that intelligence sees only a dead mechanism everywhere. Intelligence, by its very nature, cannot understand *life*. It is therefore necessary that intuition should fill in the gaps in understanding left by the mind. This is Bergson's proclamation.

Now, this intuition, says Bergson, is a sublimated form of instinct, which in the animal is a surer method of knowledge than that by mind. We all know how the instinct of the animal is wonderful. The carrier-pigeon taken a hundred miles away from its home knows in which direction to fly. Eels which have grown to maturity in the rivers of Scandinavia, England and the Mediterranean, know that, when it is time for them to mate, they must proceed to a particular region, the Saragossa Sea in the Atlantic Ocean, for mating, and they all migrate thither. Three years ago in June, a cat called Bonzo was taken in a basket in a motor car from Exmouth in England to Bodmin 73 miles away. She had never left her home before. Three days later she arrived home, "in splendid condition, pads quite sound, coat shiny, almost fat, and very happy to be back again." The cat had to come through a crowded city, Exeter, or to take a by-pass road which avoided the city, and to cross Bodmin moor, and go round the edge of Dartmoor. How did Bonzo know? By instinct.

We human beings have lost the faculty of instinct. We have developed intelligence, but sometimes we envy the animals their remarkable ability to know by instinct. Of course the

development of mind in man, as he evolved from the animal, is an advance in evolution. But it is only a partial advance. That is Bergson's theme. The next advance for us is to develop the intuition.

Now, intuition, Bergson holds, is allied to instinct ; it is like some subtle and unawakened form of instinct. That is not my understanding of intuition, but that does not matter at the moment. So long as instinct is turned to action, says Bergson, as is the case with the animal, instinct is mere instinct, and nothing more. Man with his intelligence can often outwit the instinct of the animal. But instinct is based on life ; it does not act mechanically, that is, as if it were a machine operated by the forces of matter, for instinct is alive. If, therefore, the instinct in man can be wound up, like a spring, to go off towards knowledge, and not towards action, as in the animal, then instinct can transform itself into intuition. When this transformation takes place, "Intuition leads us to the very inwardness of life as successfully as intelligence guides us into the secrets of matter."

Let me here mention what the Theosophist has to say concerning intuition. He holds that man is a very complex being made up of seven component parts called "principles." The first

principle is his physical body ; the second is a finer counterpart of that body called the etheric double ; the third is Prâna, the principle of life or vitality which holds the two together. The fourth principle is Kâma Rûpa, or desire body, his "astral" nature ; next comes Manas or mind ; the sixth principle is Buddhi, his intuition ; the seventh and last is Âtmâ, the divine nature of the soul which is inseparable from the nature of God.

In the enumeration of these principles, the nature of Buddhi, or intuition, has been studied by the Theosophists. They state that the true intuition is not the result of any process of mind. The mind knows by examination of an object from outside that object. Intuition knows *by becoming one with the object*. The knowledge which intuition obtains is by identification, and not by analysis. To take an instance : if the mind examines an individual, the mind must gather the material concerning him—facts about his physical nature, his emotional reactions, the nature of his mind, and, so far as possible, a record of what he has done. Then the mind sits in judgment upon this material. But, as we all know so well, the judgment which others make of us by their minds falls lamentably short of the truth concerning our true nature. Their

judgment is often harsh and unjust. They do not really know us. Their process is the mental method.

But intuition proceeds differently. In some mysterious way, it identifies itself with the individual who is to be understood. It becomes one with his thoughts and feelings. It knows all that he has been in the past ; but also, by some mysterious identification with his hopes and dreams, it knows the hidden man who is not revealed to any mental examination. The intuition, therefore, achieves a fuller and truer judgment concerning him.

This is the clue to the mystery why all great souls who have a deep capacity of compassion, like the great saints, are so charitable in their judgment. They do not condemn the sinner, for they understand not only what he has done, but also what he hoped to become. Christ did not condemn Magdalene, for He not only knew her mis-spent life, but also what was the cause of her blunder, which was that "she loved much." Wherever the need is to understand *life* and not inert matter, then it is only intuition which gives true comprehension. When, therefore, we are told, "Intuition leads us to the very inwardness of life as successfully as intelligence guides us into the secrets of matter," a great

truth is revealed concerning the operations of consciousness when they are directed by intuition.

The intuition has already begun to manifest in most of us. We have flashes of it, specially with regard to people. We like them 'at first sight or we dislike them, we cannot explain why. I refer to those occasions when our like or dislike is not due to any emotional reaction. When our intuition "works," our like or dislike is perfectly quiet and serene, and quite unemotional. Our reaction is not due to impulse, which is really a manifestation of our astral or desire nature. We can all recollect instances of intuition in our lives. We know somehow, but we cannot justify our knowledge to our mind, for the mind has not before it all the factors necessary for examination. But in some mysterious way, our consciousness has in an instant become one with those hidden factors, and our intuition knows. This quality of intuition has been well described by Lawrence of Arabia when he defines intuition as "the unperceived fore-known." The Arabs with whom he worked did not come to their judgments as a result of mental activity, for Lawrence says of them, "Their convictions were by instinct, and their activities intuitional."

The Americans in the United States are aware of this new faculty of intuition ; they call it “ the hunch.” If you ask some business man why he acted in a particularly unexpected way, with nothing external to guide him, he will answer, “ I had a hunch.”

It is well known that women are more intuitive than men. The absence of that rigid mentality which characterizes men helps woman to be intuitive. Certainly woman’s judgment is often only impulsive prejudice ; but I do not refer to such instances when I speak of women’s intuitions. Impulse urges us again and again, if we refuse to obey. But two striking characteristics of intuition are, first, that it seems to be indifferent whether we obey or not, and, second, that it speaks only once.

The voice of intuition is like a decree of a High Court of Appeal, which gives a judgment once and once only, and is not involved in the effects of the judgment on the parties concerned in the suit. It is therefore well to be attentive to intuition when it speaks. There is age-long wisdom in the Spanish proverb :

El consejo de la mujer es poco ;
Pero el que no lo toma es loco—

which I translate :

Woman’s advice is senseless as a rule ;
Dare to reject it and be a great fool.

Unfortunately for us, our intuition, this unerring judge, does not speak to us all the time, nor when we need it most. It will speak on some trivial action which we are about to do, but be completely silent when we are anxious regarding some vital action. I do not know why.

I come now to the most important part of my discourse, which is, How can we arouse our intuition? There are several methods. Among them, one is to contemplate a Totality. If on any matter, we get all the facts and lay them before the mind, and ponder over them again and again, then sometimes, as in a flash, the intuition reveals a great truth. This happened to Robert Mayer, to whom we owe the idea of the conservation of energy. This law

did not gradually detach itself by dint of revolving it in his mind, from the conceptions of power transmitted in the past, but belongs to those ideas that are intuitively conceived, which, originating in other spheres of a mental kind, surprise thought, as it were, compelling it to transfer its inherited notions conformably with those ideas.¹

It was in a flash of intuition that Darwin came upon the solution of the origin of species. Darwin, who was a County magistrate, was driving home one day from a session of a bench of magistrates when "the creative thought upon

¹ Heim, *Energetics*.

divergence of character suddenly flashed into his mind." It was in a flash that Kekulé saw the explanation of the fourfold valency of the carbon atom. Alfred Russell Wallace, who also discovered the clue to the origin of species at the same time as Darwin, similarly saw in a flash the explanation ; thereafter it was only a matter of a few days' labour to arrange the material collected by him during many years to substantiate the new truth.

It does not matter what is the nature of any problem before the mind ; provided the mind has before it *all* the ideas as one whole, as a totality, then intuition may manifest, and show how all the ideas make a *living and dynamic* whole, in a manner which the mind never expected.

A second and easier method is to develop in tenderness. The more our natures are tender, compassionate, and free of condemnation, the more likely is our intuition to manifest. Our emotions, though of the astral world, can nevertheless reflect our intuition of two worlds above. But for this to happen, our emotions must be tender, pure and serene. Just as a small pond, if the water is clear and perfectly still, can give a perfect reflection of the moon above, which is thousands of miles away, so a serene and kindly emotional nature often becomes the mirror of

the great intuitions of the soul who lives in a realm higher than that of the emotions.

A third and very beautiful way of developing in intuition, is by communing with Nature. We term Nature the hills, the clouds, the sea, the mountains, the lakes, the waterfalls, the woods, the fields. These are not mere physical objects made of matter ; each enshrines a life which is a part of Universal Life. Each of these objects is an aspect of the Totality. If, therefore, we can become one with them, then they link us to the significance of the Totality. For this, we need to respond to Nature, to have a sympathy with all her moods. Then, as we are on some mountain, or before a lake, or on the seashore, or as we hold a flower in our hand, we sense delicately an exquisite mystery. It is as if a voice in some new tongue spoke to us of Love, Beauty, Immortality, God.

As we think of Nature, we must not limit her to those aspects of hers which are peopled by plants and animals. A desert with not a blade of grass is also Nature. And, in a desert, alone, isolated from all living things, a man may commune with Nature, in such a manner as Byron described :

. . . canopied by the blue sky,
So cloudless, clear, and purely beautiful
That God alone was to be seen in heaven.

An exquisite mode of developing our intuition is through art. All art is a re-creation, a fashioning over again, of our impressions of what constitutes life. In our normal moods, where our emotions or our intelligence direct our reactions, life appears as pleasure or pain, as happiness or misery, as success or failure, as acting or being acted upon. Our life is a struggle, and its drama takes place on a stage, with birth for the first act and death for the last. It is our work to re-shape as artists all our mental and emotional impressions, till something new is born. What we so create tells of goodness in the heart of evil, deathlessness in the midst of death, Divinity enshrined in man's humanity, and of beauty enveloping all, at all times and in all places.

All this transformation can be done by intuition only. And we learn the rudiments of the art of re-creating life when we write a poem, sing a song, act some character, or compose music. To create artistically, we must discover ourselves for a while in a new rôle, as life's spectator and not its actor, as the immortal soul and not the perishable body. We must know life as "idea," not only as "will." As we react to life poetically, artistically, musically, our intuition grows ; with intuition's growth we

create works of art, which reveal meanings in life never revealed to us before.

Since art reveals what life is, in terms of intuition, among the greatest artists of the world are the great Teachers of religion. They survey life from the centre and not the circumference, and not with their minds but with their intuitions. Therefore they see unity first and diversity after. Each great Teacher, as he addresses his audience, sees them not as men different to him, but as like to him. He raises the listener to his own level of achievement, and makes the sinner feel that goodness is easy to achieve. In his presence all desire dies, except the desire to be like him. When Christ said, "Take my yoke upon you, and learn of me ; for my yoke is easy, and my burden is light," He looked at the Christ-child already born in each of us, and He appealed to our intuition to say, "I will." Therefore, to me, the best definition of intuition is : it is the Christ-principle.

He who senses in himself the birth of this Christ-principle sees all life not from the standpoint of science or philosophy, but from a new standpoint ; he sees a unity of all that lives, a Totality which is throbbing with life, which creates anew and creates again, always revealing new tenderness and new beauty. In each

problem before the mind, he sees in a flash of intuition the end before the middle ; in the storm and stress of any situation he sees in a flash its rightness or wrongness. At all times, the Christ-principle within him shows him " the way "—the way in every problem in life, in commerce, politics or science, and in his own reactions to joy or misery.

We must plan to create the new humanity of intuition, for it is they who will create the perfectly organized world, where all men and women will have not only what they need of food and clothing and housing, but also opportunities for self-expression and for discovering life in its beauty and dignity. That world of our dreams is not so far away, if only we will begin rightly *with the children*. If only we will make our children intuitive, then as they grow up they will achieve where we have failed.

Of course this means a complete reorganization in education. What Lavissee said of education in his day is still true, even of our most advanced schemes, that a " fragment of education is introduced to a fragment of the child." The children's education to-day is all mental ; as Bergson would describe it, the child is taught to deal only with " inert bodies." The teacher does not tell the child what life is as *life*—as this process which is

not inert, and cannot be measured by grammes or metres or litres. What of life as feeling, as beauty or ugliness, as heroism and self-sacrifice ? The teacher at best can present these facts of life to the child as concepts only, as intellectual labels. Therefore it happens that, when we have finished with our education in school and college, we have to begin a new education, in order to understand what men are as living beings, and what we ourselves are as a puzzling conglomeration of good and evil, of courage and cowardice, and of the past, the present and the future.

If the children are to be made intuitive, the facts for their minds must be few and carefully selected, and all the facts must be set in a framework of beauty. What the child needs to say first is, "How beautiful !" and not, "How logical." Let the child feel beauty *first* in each problem before the mind, and his intuition will then operate. Then swiftly the child will see the end before the middle has been explained. He will not need even to know the middle.

For all this development of intuition in the child, the child must be surrounded with beauty, especially in the school. He must be taught to create poems, paint pictures, mould statuettes, invent dances, write dramas and act in them.

In a hundred ways, an enthusiastic teacher, who has a vision of the new child of intuition, will know how to re-shape education. If the teacher is intuitive, all the rest follows. The teacher who *understands* will create the means.

When the children, who have been trained to exercise their intuitions, grow to be men and women, and become the nation's leaders, they will build the new world of happiness for all. They will not think in terms of class or party ; they will not only mentally visualize the nation as one whole, they will also feel its unity with deep emotion, and rejoice in it all the time. For intuition and unity are complementary to each other. They will not feel helpless before difficulties. Whereas the statesmen of to-day say, "We cannot," the children when grown to be statesmen will say, "We can and we will."

Furthermore, since every nation is now dependent both for its good and for its evil on every other nation, the statesmen of intuition will know that all problems of one nation can only be rightly solved when taken in conjunction with the problems of all the other nations. Then the League of Nations will not be a league of suspicious, of rival peoples, but a true League of Brotherhood, where each nation realizes that it

gains strength and inspiration for itself as it works with all the others.

While within each people the idea of "the Nation" will still be the centre of the circle of their activities, they will realize that the Nation is a circle within a larger circle, which is "the World." Men will know that each national problem is a part of a World Problem ; their sense of what is just or unjust, profitable or unprofitable, honour or dishonour, will be moulded by the sense of a World Conscience, a World Need and a World Plan.

But while we wait for the day when the children will create the new world, we can do much for ourselves immediately to understand life rightly, and to gain as much happiness and growth as we can. For this, we have to become those little children of whom Christ said, "Of such is the Kingdom of Heaven." The Christ-principle of consciousness, which lies dormant in our hearts, will awaken as we open our hearts to the influences of Nature, as we create in some form of art, and especially as we are tender to all that lives, man and bird and beast.

When we become intuitive, then, for the first time, we shall understand what are the potentialities of good and beauty in our own selves. We shall not then need to talk of God, for we

shall know Him ; we shall not need to go in search of Him in church or temple, for we shall have found Him in our own hearts and minds, and in the faces of our fellow-men.

There is one poet, Tennyson, who tells us what the man of intuition sees :

He saw thro' life and death, thro' good and ill,
He saw thro' his own soul.
The marvel of the everlasting will,
An open scroll,
Before him lay.

When before the eyes of our intuition the Everlasting Will is revealed as an open scroll, then both the strength and the wisdom of that Will will stand on either side of us as we do our work. This is the future for the men and women of intuition in a day to come ; but that inspiration and illumination can be ours even to-day, if we judge men and events in the light of intuition, if we see beauty everywhere, and love all.

CHAPTER II

THEOSOPHY AND THE DESTINY OF HUMANITY

THE lives of most of us are so full of anxieties and difficulties that we have scarcely any desire to ask, What of the world? Each lives in a circle of his own, of duties, hopes and dreams, a circle which contains those nearest and dearest to him; but it is after all a restricted circle. Now and then we step out of it, when some duty calls us out of our small circle of home and friends into the larger circle of the city; on rare occasions, we go out into the still larger circle of the nation, when the nation appeals to our patriotism to take part in some national task. But other nations, the world as a whole, these are distant realities, whose outlines are dim. It is true that daily our newspaper gives us news from all parts of the world; we read it, but the places where the events happen are far away, and the events seem to have no intimate relation to our affairs.

Our religion, too, helps to narrow our vision. Each religion is in principle a gospel of a heavenly world to come ; if we are instructed in certain duties to our neighbour and the community, it is in order that the virtues we acquire from those duties may qualify us to enter Heaven. But each religion fundamentally denies that this world and its activities can give us any inspiration. Perhaps the Greeks were the only people who believed that this world and its happenings were closely related to a spiritual world. They sought the best there was in this world, because that best was a slight indication of the Eternal Best in the spiritual world. So they saw in athletics and games a spiritual purpose, as well as a material purpose of health and enjoyment ; they were intensely keen on the development of political life, because politics were to them a means to produce a type of citizen who was not only healthy but was also instructed, joyous and spiritual-minded.

Though we are wrapped in our own affairs, yet in reality our affairs are linked to the affairs of the world as a whole. Our health, for instance, depends first upon the general health of our community, but then also upon that of the world. Suppose bubonic plague breaks out in some country whence we get certain commodities

like wheat and rice ; our health department will not allow the grain to be discharged in our ports until it has been disinfected by cyanide gas. And the cost of it all, and the delay, add to the price which we have to pay for the grain. When in 1918 the influenza epidemic spread from country to country, we knew then that no country is isolated from another. It is curious that, though when we were in school we were told of the world as a whole, the impression received then was purely mental. In our geography lessons we had to know the capitals of the various countries, their rivers and mountain ranges : but that knowledge never captured our imagination.

A certain number of us awaken to the idea of a world as a whole, either when our sympathies are deeply moved by the tragedy of helpless peoples, or when our artistic sensibilities grow, and we become interested in the literature, poetry, painting, sculpture and other arts of other countries as well as our own. When the conception is thus born in us of mankind as a whole, of mankind as represented by an ascending ladder of cultural achievement, then we seek an answer to the question, What of the world ?

There are only two sources from which we usually seek the answer. One is religion and the other is science. I have already mentioned

that religion has no answer. Religion does not explain why God should have arranged that race after race of mankind shall appear and disappear, or that some civilizations shall achieve only certain aspects of culture and not others. This world as a whole, with its multifarious developments in a thousand activities in business, politics, the arts, is no particular concern of religion. Religion has nothing against them, but they are outside the circumference of her own prayers, ceremonials and contemplations.

Science, however, does answer our question, What of the world? See the world of the past, says science, and museums full of antiquities are revealed to our gaze, and a history of man and nature is narrated about them. See the world of the present, says science, and then there pass before us, as in a procession, all the achievements in industry, in locomotion, in medicine, in a thousand and one conveniences for the home and the city. See the world of the future, says science, and then we see a hopeless picture. For, some day, though it may be many millions of years hence, mankind will cease to exist, because the sun will lose its heat, and the earth will become a frozen planet. Also, we know what science has to say about ourselves as men and women. We have climbed up from the brutes,

that is our past. We live in a world of struggle, where the survival of the fittest is the law, and where, therefore, the strong trample over the weak whom they strike down on their march to be supermen—this is our present. As to our future, it is simply to be snuffed out as a candle is snuffed out, when our heart stops beating.

Is there an answer to be found anywhere which is more attractive than what science gives ? That answer is given by Theosophy. I do not place it before you as merely the speculation of a philosophical school ; it claims to represent the teaching of an unbroken line of sages. Naturally you have no reason to accept it just because of its claims. I ask you, however, to examine what Theosophy states, and judge whether its statements seem on the whole reasonable, and whether they offer you a “working hypothesis.” That, after all, is the method of science. The scientist, when confronted by puzzling facts, makes a working hypothesis about them. He then tests his hypothesis by applying it to the facts. His aim is to discover, first, whether it explains the facts ; and second, whether it helps to discover new facts. Every hypothesis is not necessarily true ; in that case, new hypotheses are made. If none of them solve the puzzle, then the scientist waits. That is exactly what I

desire you to do. Examine the Theosophical hypothesis ; if it does not appear to explain, put it aside.

What is the Theosophical hypothesis about the world ? It is that all the events of the world are happening *according to a plan*. It means, in other words, that the events of history are not mere happenings which are the result of chance, but that behind them all there is a plan which a man can understand. Let us consider the events of the world. The earliest record is by Plato, who reports to us the Egyptian tradition that once there flourished a great civilization whose centre was a continent called Atlantis, in the place where the Atlantic Ocean is now. The Atlantean civilization, according to the legend, dominated the Mediterranean. This continent sank about ten thousand years ago in a volcanic eruption. After Atlantis, new peoples arose ; each nation had its beginning, its height of power and its slow decay. Chaldea and Babylonia and Egypt, Greece and Rome, have passed away ; India and China remain. Within a century Japan has grown to be a powerful people. We know how Columbus discovered the New World. Slowly afterwards, the peoples of Europe migrated westward in small groups to North and South America, till after three centuries the

original inhabitants have died out or are few to-day, and new peoples populate the two continents. The streams of migration have not yet ceased. Other streams from Europe went eastwards and southwards to Indonesia, Australasia and South Africa.

Theosophy declares that all these events are part of a plan. The opening up of the New World, the appearance of new peoples, and the disappearance of the old, are all parts of a plan. So, too, are parts of a plan the clashes of various peoples which give rise to national rivalries leading often to wars. Similarly, everything that we call civilization—the sciences, the arts, the economic and cultural systems—have all arisen as parts of a plan.

Whose plan?—you will ask. Who has controlled the world events, so that what appear as the happenings of chance are really the working out of a plan? I would like at once to answer, “God”; but I hesitate, for one reason. The word God usually brings up the image of a person. It may be, as in Christianity, the image of an elderly person, a Father, or a triple image of a Father, a Son and a Dove; or it may be, as in India, the image of a God who is many-armed, even many-headed sometimes. All such conceptions of God, as a person in a human

form of some kind, are unsatisfactory when we realize how vast the universe is. For when we say God, we must mean an Intelligence who functions in His fullness at the edge of the universe, as He does here with us now.

Yet the very essence of the Theosophical explanation of the world is that there is an Intelligence at work everywhere, and that it operates according to a plan. Since we say "intelligence," and that it also plans to act, we must attribute some idea of personality to that Intelligence. On the other hand, we have to avoid the idea of a person in a human form, for how can a human form possess a mind which functions at the edge of the universe, as it must here? On the whole, the most convenient word to use is that of the Stoics of Greece; that word is "*Logos*."

The word *logos* means "word," the label with which we designate an object; but it also means the inner thought represented by the object. *Logos* therefore in a special manner means "reason." To the Stoics, the whole universe was *Logos*, that is to say, it was an expression of the highest reason. A few centuries later, Philo, a Jewish philosopher of Alexandria, developed the idea of the *Logos* so that *Logos* signified God, though not God in any human form. Then came St. John, and he

proclaimed that the Logos, who is the Divine Reason which upholds the universe, the highest conception which we can make of God, became manifest on earth as Jesus Christ. In the Latin phrase in the Roman Mass, *Et Verbum caro factum est*, "And the Word was made flesh," when you are told to kneel—the Greek word Logos is translated as *Verbum*.

For many reasons, therefore, the word Logos is more suitable, because it is removed from the idea of a human personality, while it retains fully all the loftiest thoughts which we associate with the word God.

The universe has a frame-work, which is the Plan of the Logos. It is the Will of the Logos which creates the nebulæ out of which stars are born ; it is that same Will which created the first cell of living matter. This thought existed among the Jews, for in the *Old Testament* (*Proverbs*, 3, 19) we have these words, "The Lord by Wisdom hath founded the earth ; by understanding hath He established the heavens." According to the Plan of the Logos, all has been fashioned from the beginning of time ; never has there been an instant when His Will has not directed every event. It is of this fact that Christ spoke, when He said that not one sparrow shall fall on the ground "without your Father."

This earth of ours, so large to us, is a tiny speck of matter when compared to the vastness of the universe. As the Will of the Logos permeates the universe, so too it permeates this earth. Every happening on it, from the movements of the protons, neutrons and electrons to the migrations of peoples from continent to continent, is a manifestation of the Will and the Plan of the Logos. All that has been, is and shall be, are expressions and embodiments of the Logos.

I know that all this seems mere assumption ; it is a theory which seems incapable of proof. But let us see what the theory develops into, when applied as the Theosophist applies it. When the Theosophist surveys the universe, he postulates the following :

1. That before the universe came into being as a system of force, matter, action and law, it existed as a thought in the Mind of the Logos. That thought then became clothed in matter. The universe, therefore, from each electron to all the myriads of stars, is steeped in the thought of the Logos.

2. The thought of the Logos when so clothed in matter, and become the universe, is directed to evolve, that is, to change from one state to another. Throughout every change, the Will of

the Logos operates. The changes are not haphazard ; for there is the Plan of the Logos which directs the changes towards a definite end. All that science proclaims as evolution is thus the operation of the Plan of the Logos. Evolution is therefore not, as science holds, a mere mechanical process of modification by trial and error, but a process directed by intelligence towards a predetermined end.

3. All that exists, from the heaviest particle of matter to the most spiritual being whom we can image, all the myriads of types of organisms which evolution has produced, from the amoeba to the angel, are not mere creations of the Logos ; *they are Himself*. Usually when people think of God as He creates a universe, they think of Him creating as a potter creates a pot ; when the pot is created, the potter exists apart from the pot. This is not the Theosophical conception of the Logos. The Logos is dual in His nature ; He is both Transcendent and Immanent. Using the simile of the potter and the pot, the potter, in his transcendent nature, dwells apart from the pot, for he is the artist who operated on the clay to make out of it a pot. But if we imagine that the clay of the pot is a part of the body of the potter, that the potter has utilized his own body to make the pot, then

there is a unity between the potter and his pot. In this case, we can say that the potter is immanent in the pot.

In a similar fashion, all that exists, all substance of every kind, from light to heavy, all modes of force like electricity, light and heat, all forms of life such as plant, animal and man, all these things are the Logos, His very substance, in His aspect as the Immanent Godhead. Yet, at the same time, the Logos, as the Transcendent Godhead, exists apart from all that He has emanated from Himself.

4. Since all that exists is the Logos, since all that acts, moves, happens, are embodiments of the Logos, the whole universe is a self-revelation of the Logos. We know that the universe is changing ; but its changes are not like mountain streams running to the sea, finding haphazardly their own paths, but like the changes in the rosebud which opens into the beautiful rose. Every petal lies folded in miniature within the bud ; the wonderful artistic formation, the exquisite perfume, the brilliant revelation of a "joy for ever," all these are hidden in the bud. The bud grows to reveal a hidden beauty. In the same manner, the universe changes to reveal the nature of the Logos who is Absolute Beauty.

5. The Logos is not only Absolute Beauty, He is also the source of every possible kind of love of which we can dream. The love of mother for child, of lover for lover, of saint for his God, all these are merely symbols, when compared to the reality of the Logos as Love. Just as the whole universe is steeped in intelligence, within the Mind of the Logos, so too the whole universe is steeped in His Love. In spite of all that seems terrible in evolution, its struggle for life and its ruthlessness, in spite of the seeming deafness of God to the cries of human suffering, Love is the root of everything. If the proton and electron are bound together in a unity of positive and negative, it is not only because the Mind of the Logos so holds them, but it is also because His Love enfolds them. All the love-poems of the poets, all the hymns of devotion of the saints, are far-away glimpses of the nature of the Logos as Love.

6. The Logos who is Perfect Beauty, who is Ideal Love, is not a static Deity, a person, that is, who does not act, but merely contemplates. The Logos is a doer. He has bodied forth the universe from Himself ; He operates upon it, till from what is good there arises a better, and from that better there arises the best. The Logos is at work upon His universe like an artist. The

sculptor standing before the marble has in his mind the image which is to be born ; then he removes from the marble what he does not require for his statue. "The more the marble wastes, the more the statue grows."

7. In this action of the Logos to create the Perfect Universe, man is needed. Man's rôle is to be the agent of the Logos, His instrument, His co-operator. Such is the nature of the Logos as Love and Beauty that He desires that there shall be myriads of beings who will rejoice in love and beauty, and discover little by little the joy of self-sacrifice and service. So the Logos creates us, the millions of souls who compose humanity. I say "creates us," but by that I do not mean that the Logos creates us out of some substance which happens to exist apart from the Logos. The very essence of the Theosophical conception is that man is emanated from or created by the Logos out of His own Nature. We are fragments of the Logos, similiar to Him in all ways. We are the units, while He is the Whole. Just as, when a pile of logs is on fire and the flames rise up, tiny sparks dart upward from the wood, each spark existing within the roaring flame, and being a part of the flame, so is each soul rooted in the Logos. The Logos and the soul of man are ever a unity. Yet at

the same time, the Logos desires that man shall feel his separateness, for from that sense of separateness man gains his consciousness as an individual being.

8. The souls of men are thus intended to be the co-operators with the Logos, His fellow-workers, as He plans to produce the Perfect Universe. But before the soul can co-operate to any useful purpose, he must understand the Plan of the Logos, and he must possess creative faculties to contribute to the Plan. From this arises the necessity that the soul, who is divine in essence, should enter on a process of births and deaths, should take part in the process called evolution. The soul must learn as a child learns in school, in class after class, or as an apprentice in a workshop learns how to create the perfect thing as his master does. It is the need of the soul to know how to act rightly, that is, according to the Plan, and how to create beautifully, that is, to reflect the Mind of the Logos, which is the clue to the various developments through the ages which we call civilization.

So, then, what Theosophy proclaims is that all the events of the world have a purpose, which is to train souls till they become the true agents of God. Let us examine the methods of God's action.

In order that the souls whom He emanates may begin their education, it is necessary that they shall live and act in a physical world. They must therefore live in physical bodies. The Logos plans and works throughout millions of years to produce the first human body. Science here comes to tell us how the Logos has operated. A part of the nebula, which began as our sun, is broken off, and slowly cooled to become the earth ; the chemical elements of oxygen, hydrogen, carbon, iron, sulphur and others are combined to make the first form of living matter, protoplasm. The protoplasm is separated into tiny units ; a covering is put round each, a rearrangement is made within the covering, and the first cell is born. The work then proceeds stage by stage ; unicellular organisms give rise to multicellular organisms, and slowly there arises what science has termed the ladder of evolution. Bacteria, fungi, spore plants, seed plants, insects, fishes, reptiles, birds, mammals, all appear according to a plan. Then among the mammals, the anthropoid apes enter on the scene. All this work of evolution is only a preparation, a prelude, to the real work to be done by evolution.

When the best ape-like bodies have been produced, which are strong to resist the accidents

which go with life in savage conditions, and with brains which can think and plan, then the souls of men, who were born within the Logos, and have been waiting "in the bosom of the Father," at last enter on the scene. They take the ape-like bodies and live in them as primitive men.

This primitive man is both angel and devil. He is angel, because he is an immortal soul who ever lives "in the bosom of the Father"; but he is also devil, for the body in which he has to live is charged with the instincts of a long animal heredity. The instincts in primitive man, of cruelty, of blind rage, of ruthless selfishness, are no part of the soul's nature. The angel is saddled with a devil, and when the angel is feeble or asleep, the devil takes full charge. The savage then is fully animal, and he lives by the law of the survival of the fittest in a warfare which he accepts as natural.

But the angel must dominate, if the soul is to do his work. Therefore civilization begins. The first beginning is through teachers of religion and through lawgivers. The religious teachers tell the savage that love must become the law of his life, that self-sacrifice and not competition is the law for man; they appeal to the dormant intuition of the savage so that he may understand. For the savage is an immortal soul, and the

knowledge of truth resides within him, even if deep down and buried. Under the magic sway of the teacher's love and compassion, the savage awakens to life for a while as the soul, and understands. But the struggle for life is keen, and there is hatred on all sides, therefore he forgets, and he reverts to a life of hatred and cruelty.

But he does not forget altogether ; the soul within him manifests its power in love of child, or of his mate or friend, or in a sudden urge to sacrifice his life for his family or tribe. The savage has entered the path of civilization.

The lawgivers in their turn instruct the savage with ways of tilling the land, how to originate customs and ceremonies which unite families of savages into tribes. The lawgivers establish what is the rule of law as to property, as to injuries given or received, and teach simple ways to cure his maladies.

As the result of the interaction of the work of religious teachers and lawgivers, an interchange of services takes place among the savages, and there is some peace now and then, in their disputes and battles. Then, here and there a soul begins to sing, of himself and of others, of their labours, joys and sorrows. Another soul moulds the clay, or carves wood or bone ; another

expresses his feelings in the dance. One by one, the angel in each curbs the devil associated with the matter out of which man's body is made. So civilization begins and continues.

Let us look at the picture of civilization as it has been and is now. How many races of mankind have arisen, who knows? We know only of those that exist to-day; of those of the past, only parts of skeletons here and there buried deep in earth are found. Science tells us to-day that this globe must have cooled down to become the earth about 2,000 million years ago. Surely man must have been living for over a million years at least. Theosophical teachings assert that man's history on earth began several millions of years ago. If we consider all the facts which can be gathered as to the past, how do those facts appear? One way we can tabulate them is with the idea of the classes in a school. One early type of civilization is like the infants' class; another represents a class higher. We can group the cultures of the various peoples into class after class in an ascending order.

If, now, you accept the Theosophical hypothesis that the law of growth for souls is by the law of reincarnation, you will then see some reason why civilization should exist at all, and why it

has distinct grades of development from savage to civilized. Civilization is the soul's school to learn the lessons arranged for him by the Logos.

As the soul so enters into the process of re-incarnation, another law operates, the Law of Karma. It is the law of cause and effect. It is easy to understand when it operates in the moral sphere. "Sow an act and reap a habit ; sow a habit and reap a character ; sow a character and reap a destiny." Whatever a man does, in act or thought or feeling, there is a reaction. It is karma which decrees that, if a man injures another, he shall give himself in service to pay back the debt he contracted. The injurer and the injured are bound by karma, and they must meet again, even if many lives and deaths intervene between the contracting of the debt and its payment. So, too, all love binds ; he who loves and he who is loved must meet again to help each other to nobler life. The individual contracts bonds of karma with wife and child and parent ; with friend and enemy ; and with his tribe as a whole. There is individual karma as between individuals ; but there is also a collective karma of a tribe or a nation as a whole, in what it does of good and evil to others.

The individual is reborn life after life ; he sows, he reaps, and sows again both good and

evil thoughts, good and evil emotions, good and evil deeds. But individuals as a collectivity are also reborn as a collectivity. A nation that ceases to exist does not vanish like a mist; centuries later, the nation is reborn as another race or people, but composed of the same souls who had created bonds of karma between themselves and with the nation as a whole. For individuals do not travel alone, but in groups. Happy are we, if we can have always near to us those whom we love, and keep at a distance those who hate us, while all of us, friends and enemies, march onward to the realization of our Divinity.

At the beginning, I asked the question, What of the world? What is the world to-day? A sad one indeed. As I write these words, in the month of November,¹ I read of what is happening in China. In June last I was in Japan, in July in China. The cities where helpless men and women have been killed by hundreds by bombs, Shanghai, Canton, Hangchow, Soochow, I have been in them. I have indeed cause to know vividly what the world is to-day.

Yet there are truths of Theosophy to give me comfort and illumination. First, every man, woman and child who has been massacred, every soldier on both sides whose life has been

¹ In 1937.

sacrificed to a nation's greatness, shall return to life not once, but many times. Every opportunity lost by them of happiness shall come back to them again. And then, as I contemplate the jealousies of nations, of their utter disregard of humanity when, under the stress of imperialism or fear, they plan and execute incredible brutalities, I know there is a Law of Karma which cannot be gainsaid. Who sows evil will reap evil. There is justice always, though it take centuries before the effects of karma reveal themselves. A Spanish proverb says, *Cada cual es hijo de sus obras* : " Each man is the child of his works." That is true of each of us ; it is true of nations also. Theosophy can teach us how, when next time we are to become the child of our works, at least we can be a beautiful child and not an ugly one.

Just as for each of us the Will of the Logos operates with a plan for our perfection, so is there for each people and nation a plan. Once Mazzini said that God has written on the face of each nation a word. Many ages may pass before a nation, in its many incarnations, discovers at last what is the word of loveliness and beauty which it has to utter, as its contribution to the divine scheme. But God is patient, and waits throughout the ages till we understand His

Plan, till we rejoice with Him to bring it to full realization.

From the first day, millions of years ago, when the souls of men appeared in human forms, the Logos has been at work to build civilization, and to make it step by step utterly perfect. He has sent to us founders of religions, lawgivers, rulers, poets and singers. It is His Will that has organized among men their various occupations. One root-idea dominates each act of the Logos ; it is to awaken the soul of man to realize his true nature as a fragment of the Divine.

Every form of culture, every activity which mankind has created in religion, science, the arts, in commerce, in administration, has been guided. The Logos is omnipotent, but He does not exercise His omnipotence over us. He could force us to accept His Plan, to be blind tools of His Will. But He does not do so ; He leaves us free to follow our inclinations. But He appeals to our intuitions to work with Him through the teachers whom He sends. But, at our present stage of evolution, we little understand His Will, and care less to obey it.

Therefore, throughout the ages, men have thwarted the Divine Will in its operations. But, little by little, as more souls become cultured and

spiritual, the number of those who co-operate with God increases. It is God's Plan that some day all will co-operate with Him ; then His Will will be done on earth, in every human institution, as it is now done in Heaven.

Humanity is now at a stage where much of good can come to it, if the best among the nations will understand and co-operate. After long ages of planning, the Plan of the Logos is now working to fashion a World Organization, a grouping of all the nations into one administration, such as is outlined in the League of Nations. The Plan of the Logos has linked nation to nation by science ; the telegraph, the telephone, the wireless, the printing machine, and thousands of other developments of civilization have arisen, because the Plan of the Logos originated them. The whole world has been linked to-day so as to become, whether nations like it or not, one economic entity, whose health makes the health of all nations, but whose distress is also the distress of all. The only way now for one nation to find happiness and prosperity is by sharing the happiness and prosperity of the whole world. The dream to-day of many, of a Federation of the World, is only the shadow, on the minds of the dreamers, of the reality which is the Plan of the Logos.

It is because the Will of the Logos is at work to-day, in an especially forcible manner, that the happiness of each of us depends on making ourselves one with the Divine Will. That is our supreme task in life. Who serves the Divine Will rises to heights of happiness and growth not open to others who are deaf to its appeals. Our lives to-day are successes or failures according as we become or not the agents of the Plan of the Logos.

To each is open this great destiny. To those in places of greatness and power, like the rulers and leaders of nations, the opportunities to serve the great Plan are many. One of these leaders once grasped a splendid opportunity ; that was Woodrow Wilson, President of the United States, whose mind created the League of Nations. Fifty-six countries accepted his dream ; yet he failed with his own people. His life is an illustration of the saying of another American, "One man, with God, is a majority." One man, in his nation, became the agent of the Will of the Logos, while millions of his countrymen refused a great opportunity. Who acted with God, he or they ?

Not all of us are in places of power. Yet the Will of the Logos asks of us tasks in our smaller circles of usefulness also. In the home, in the

community, in our profession, we can be agents of the Will of God. We can always work for unity, and refuse to lend our aid to any work which divides man from man, and nation from nation. Sometimes with one word at the right time we can do much to uphold God's Plan.

There are three lines of Dante which describe well what the world is to-day, and what it can become some day :

*Ch'io ho veduto tutto 'l verno prima
Il prun mostrarsi rigido e feroce,
Poscia portar la rosa in su la cima.*

For I have seen, all the winter through, the briar show itself hard and forbidding ; and then it bore a rose upon its summit.

As we gaze at the world, it seems as if there are only thorns on the tree of life to-day. But, speaking as a Theosophist, I want to tell you that the roses, too, are a part of God's Plan. How soon they will appear depends on you and me and all the world. I would like you to see that vision in God's Mind, that world of roses. I would like you to take with you, as the true meaning of this lecture, the last six words of Dante, *la rosa in su la cima*, the rose upon the summit. That is the Theosophist's vision of the Destiny of Humanity, "The Rose upon the summit" : *La Rosa in su la cima*.

CHAPTER III

SCIENCE AND THE DIVINE MIND

THE theories of evolution when first propounded gave a profound shock to the religious consciousness of the West. I say the West and exclude the East, because in oriental philosophy the thought of evolution as a cosmological process was accepted, though there was no systematic investigation of evolution as in science to-day.

The shock to Christian thought was due to two conclusions from the facts of evolution. First, that the idea of the special creation of species, as given in *Genesis*, is untenable ; and second, that the soul of man is an illusion. Christian thought, which accepted the Bible as its source of truth, asserted that God created the various species in a certain order.

And God created great whales, and every living creature that moveth, which the waters brought forth abundantly, after their kind, and every winged fowl after his kind : and God saw that it was good.

And God said, Let the earth bring forth the living creature after his kind, cattle, and creeping thing, and beast of the earth after his kind : and it was so.

And God made the beast of the earth after his kind, and cattle after their kind, and every thing that creepeth upon the earth after his kind : and God saw that it was good. (*Genesis*, I, 21, 24, 25.)

But the epoch-making work of Darwin, *The Origin of Species*, showed how evolution worked mechanically, creating one species from another as the result of a natural selection of variations which arise in nature. These variations then continue to exist or disappear, according as they are useful or not in an environment which is full of competition and struggle. Darwin propounded a logical scheme, substantiated by proof, that the species of animals are not separately created. Darwin never denied the existence of God, but his denial of a special creation was promptly construed as eliminating God from the work of the cosmos. To-day, of course, no Christian theologian presumes to take literally the words of *Genesis*.

Not only the work of Darwin, but also that of geologists and palæontologists, propounded a mechanical origin of the universe. *Genesis* states :

And God made two great lights : the greater light to rule the day, and the lesser light to rule the night : he made the stars also.

But the astronomers and geologists showed that first came the *nebulæ*, and after that the stars, of which our sun is a star of the fourth order of magnitude. The moon is merely a part of the original material of the nebula, into which the sun condensed as a star. Science propounded a method of the origin of the universe which was purely mechanical, as the result of the operation of laws in matter of heat, light, gravity, electricity and so on. When Laplace, the French astronomer, presented his work on the nebular hypothesis to Napoleon, the Emperor remarked that Laplace never mentioned God. Laplace's rejoinder was, "Sire, there is no need for that *hypothesis*." That exactly represents the attitude of the majority of scientists, for the universe could be explained as the result of a "fortuitous concourse of atoms."

The religious declaration as to the soul was that man's soul is a spiritual entity who survives the death of the body. But the work of science challenged the non-corporeal nature of the soul. Biology shows that every function of man has its origin in a definite centre in the brain; the faculties of speech, memory, sight, the movement of this or that limb, are all due to certain brain-cells. It is known that if there is an injury to the speech-centre in the brain, the patient

cannot speak, though he can hear and understand, because the centres for hearing and memory are unaffected. The logical deduction from these facts is to proclaim that man is nothing more than the temporary result of chemical and electrical actions in the cells of the brain. Therefore, when the brain ceases to live, as after death, the individual *ipso facto* ceases to exist.

It is from these facts that Vogt stated that "thought stands in the same relation to the brain as the bile does to the liver, or the urine to the kidneys." In other words, that thought is a function of the brain, and ceases with it. From this Moleschott went on to proclaim that since phosphorus is essential to the brain, therefore "without phosphorus no thought." From this arose the fad which advised the eating of much fish, for the more fish that a man ate the better his brain would become, as fish contained phosphorus.

All these researches of science tended to a general conclusion, which was termed Materialism, in contrast to Spiritualism¹ the standpoint which proclaimed both a Creator who made the cosmos, and a soul who had a non-corporeal existence. The standpoint of Materialism

¹ I use the word Spiritualism in its original and continental sense, and do not refer to Spiritism.

was briefly stated by Tyndall when he was President of the British Association at Belfast in 1874 :

By an intellectual necessity I cross the boundary of experimental evidence, and discover in that matter, which in our ignorance of its latent powers and notwithstanding our professed reverence for its Creator, we have hitherto covered with opprobrium, the potency and promise of all terrestrial life.

From Tyndall's time, however, a change has been slowly taking place in the whole outlook of science. This change is one of the most interesting to watch in its steady development. It has two aspects, dealing respectively with mind and with matter.

The conception that mind is the effect of forces of matter has slowly lost its validity, due to discoveries concerning the nature of mind. The researches into the sub-conscious mind begun by Janet, Morton Prince and others, slowly brought to light a mass of facts with regard to consciousness, which certainly could not be explained on the theory that just as the liver secretes bile, so the brain secretes mind. These researches showed that the individual's consciousness is a junction of streams of consciousness, as is a railway junction where many lines meet. To-day the mind of man is described as the normal consciousness in evidence in ordinary

activities, with, as sub-conscious elements, (1) the fore-conscious, (2) the unconscious, (3) the "censor," (4) the race mind.

A graphic simile was used to describe this complexity. It was that of an iceberg. An iceberg has several corners, but when it floats, only one-eighth of its mass is above the surface of the water. If a photograph were to be taken of an iceberg on a particular day, it could well be completely different from another photograph of the same iceberg, if it had drifted to warmer waters, and there melted a little, and so displaced the centre of gravity so as to bring another corner to the surface. In the same kind of a way, several personalities within one personality seem to manifest in some people under certain circumstances.

The effect of all these new facts is well described by one reader of the book *Psychology* by the late William James :

The rudest mental shock I ever received in my life was when I first read Mr. William James' *Psychology*. I had felt so sure of the solid existence of myself, and suddenly I seemed to go to pieces, to lapse into a stream of consciousness, an ill-defined compound, or tendency, partly myself, partly other people.

Another graphic description is by a poet, G. R. Hamilton, who, as usual with poets, states

a truth in a few lines where an hour's discourse is necessary for a lecturer :

When I invade my secret soul
Thinking to find it clean and whole,
There peep at me from cave and den
So many phantoms of half-men
That I, lest those companions gaunt
My laughing work-a-day self should haunt,
Rush out again to the world, to see
A saner multiplicity

The conception which Jung propounds, that the mind of each one of us is linked to a "world unconscious," as the individual mountain peaks are all parts of a mountain range, has also made the old conception of the mind as a function of the brain untenable.

In quite another direction, the old standpoint towards mind has changed. The researches of physicists into the nature of matter has abolished the duality between mind and matter, not in the sense that mind is from matter, but almost in the sense that matter is perhaps a form of mind. The words of Jeans, on this question, are significant :

Mind and matter, if not proved to be of similar nature, are at least found to be ingredients of one single system. There is no longer room for the kind of dualism which has haunted philosophy since the days of Descartes.

Jeans has also propounded the existence of a "mathematical mind" as the basis of the universe. We have, therefore, to conceive of mind and matter as two sides of one medal, each inseparable from the other ; mind is thus not the product of matter.

Eddington goes a step further when he says :

Yet the essence of the present situation in physics is not that something mental has come into the picture of nature, so much as that nothing non-mental has survived from the old picture. As we have watched the gradual metamorphosis of the old picture into the new, we have not seen the addition of mind to matter so much as the complete disappearance of matter, at least of the kind out of which the older physics constructed its objective universe.

It is in these researches into the nature of matter that the most startling facts have been discovered. The first conception of modern science of the atom was as a tiny particle of matter, something definite which could be imagined as solid, and so small as to be no longer divisible. This conception was replaced by the theory that matter consists of charges of electricity. These charges form a kind of solar system to make the atom ; each atom is composed of a nucleus, the proton and neutron, and some electrons circulating round it in orbits. The further stage is in the discovery that though matter behaves as a

particle of electricity, yet under certain conditions matter vanishes as a wave. Matter is both a particle and a wave, and one writer has called matter a "wavicle." The problem being discussed at the moment is whether the waves can transform themselves into matter.

The laws to-day concerning matter are only to be understood by one knowing the highest form of mathematics. The physicists, however, are utterly certain as to the accuracy of their measurements; for instance, of the size of the electron. All the same, one cannot help believing that there is much truth in the statement of Professor E. T. Whittaker that all the theories of the scientists amount, after all, only to this, "*Something unknown is doing we do not know what—that is what the theory amounts to.*"

Another fascinating department dealing with matter is the Periodic Law, which in its final form was formulated by Mendeléeff. Science to-day postulates that there are 92 chemical elements. All these are of varying weights, no two alike, and the lightest is hydrogen and the heaviest uranium. All the 92 elements can be arranged in a column one below the other, but also they can be arranged horizontally in groups of nine, each horizontal group below the other. Then it is seen how the 92 elements fall into 9 marked

vertical families ; all the elements within one family have the same principal valency.

When Mendeléeff formulated his Table, there were several gaps, but he was able to foretell the nature of the elements to fill the gaps. His forecast has been proved true by the discovery of one element after another to fill the gaps. But why should Nature have manifested herself in this rhythmic manner, in the production of the chemical elements ? Mendeléeff stated when he formulated his law, "I have never doubted the universality of this law, because it could not possibly be the result of chance."

A new direction to science was given by the work of Darwin and his colleagues. Before his time there was no clear proof how the process of evolution did its work to bring into being the many species of organisms. Religious people in Christian lands relied upon the account in *Genesis* of a special creation. But the mass of facts which Darwin brought together showed that new species arise out of the old by a perfectly natural process which he termed "natural selection." He showed that there is a process in nature which is variation. We know that no two leaves on a tree are exactly alike, nor two young of any litter absolutely similar in all respects. It is the tendency of nature continually to vary. Darwin

showed that, as variations arose, some of them tended to survive, because they facilitated the survival of the organism in an environment of struggle and competition. Nature in this manner "selected" useful variations. From this followed the idea that each variation, which helped the individual, was passed on to his descendant, and that through many transmissions of variations generation after generation, a new species arose. This conception, later termed "the survival of the fittest," gave the explanation which was necessary to bring into one coherent scheme the myriads of instances of evolution which had been noted by Darwin and his predecessors.

The Darwinian theory, however, was later challenged, not in its principle of the survival of the fittest, but in its assertion that acquired characteristics are transmitted to a descendant. The theory suggested a process of modification which can be illustrated, though crudely, by taking the giraffe as an instance. Once upon a time, there existed a type of animals who all belonged to the order of Condylathra, all herbivorous animals. Some of these creatures found themselves in an environment where the leaves which they wanted for food grew on trees which were a little higher than the level of their necks. They had, therefore, to stretch their necks for

their food. Now, nature had produced by variations some animals that had slightly longer necks than others. These animals by stretching their necks longer than their rivals got the most food. Little by little, by daily exercise, their necks grew longer. When two creatures with these longer necks mated, there would be in their litter some young who had a slightly longer neck than the others. As these grew, they would thrive because they obtained more food, and they would still further elongate their necks, as by this time the trees which provided their food protected themselves, and refused to produce leaves within the reach of the first generation. The second generation of animals, however, would therefore develop a longer neck than the first. This characteristic of increasing length of neck would be passed on from generation to generation, till presently we arrive at the giraffe with his very long neck.

But all this presumed that the successful variations, which survived in the struggle for existence, were transmitted by the parent to the descendant. The question was to prove this. Puppies had their tails cut off, and when they grew up were mated, but none of their offspring were without tails, or showed any lessening in the length of the tail. In fact, though many

experiments have been tried, and are still being tried, there is no single unchallengeable instance to uphold the Darwinian conception of the transmission of acquired characteristics. Furthermore, the whole theory was challenged in its biological basis by Weissmann with his distinction of the cells into germ-cells and somatic cells. It is not necessary here to examine Weissmann's theory in its detail, but the distinction between cells which he propounded is accepted to-day in biology.

The greatest step forward, however, in biology came with the discovery of the work of a Roman Catholic monk, Gregor Mendel, Abbot of Brünn. Mendel cultivated a garden, where he noted that his peas were of two varieties, long plants and short plants. He crossed the two varieties, and kept a record of the number of seeds produced in the second generation. Then after planting the seeds, he noted that all were either tall or short, but none were of an intermediate height. Once again he crossed these varieties, and noted the number of seeds. After many experiments in crossing, he wrote a learned thesis which he presented in 1865 to the Bavarian Academy of Science. This learned body received it and published it in its transactions, and nothing more happened, and Mendel died.

In the meantime much work was being done in biology, and attempts were made to understand the problem of heredity. Then in a dramatic fashion, eighteen years after his death, three biologists, de Vries, Correns and Tschermak, all in the same year 1900, discovered Mendel's paper. They found that this obscure Roman Catholic priest had worked out a statistical law of heredity. Since that time, in honour of Mendel, the whole subject of heredity has been termed "Mendelism."

Before the laws of Mendelism, it was known that the living cell contained within itself a nucleus, and within that a smaller sphere, the nucleolus. The microscope showed that within this nucleolus exists a material in a thread formation. This is called chromosome, which means "coloured body," as this material takes the stain when prepared for the microscope and so is readily observed. It is now accepted that the chromosome is involved in some way in the problem of heredity.

When the theories of Mendelism were developed, the chromosome was proclaimed to consist of smaller units called "factors," later called "genes." Certain hereditary characteristics, like tallness or shortness in connection with peas, were known to be "dominants" or

“recessives.” Slowly the many kinds of genes are being noted. There is thus with man a gene for the colour of the eye, and of the skin, for tallness or shortness, the shape of nose, ear, etc., each gene being either dominant or recessive to another specific gene. Heredity is to-day, according to Mendelism, the manner in which certain genes are combined or held in abeyance.

Many experiments are being done in this department of biology to create new varieties. Some years ago, it was known that a very prolific variety of wheat existed, but it was liable to a disease called “rust.” On the other hand, there was in Russia a variety of wheat which resisted rust, though not so prolific. By crossing the two varieties, the rust-resisting quality has been added to the prolific quality to produce a new kind of wheat. Much work is being done to-day in Genetics to elucidate the complicated problem of heredity.

Now, these Mendelian theories, so useful in practical application, were so far-reaching that Bateson, one of the most brilliant of the Mendelians, came to very striking conclusions in 1914. It is admitted that every living organism has descended from the original cell which arose out of protoplasm. Since the first cell divided into two, and the two into four, and so on, each cell

contains exactly similar material as did the parent cell ; all existing organisms, from the bacterium to the highest genius, are the lineal descendants of the first cell. Since nothing can be added to the cell from outside, obviously all the qualities of genius manifested in Shakespeare, Beethoven, and other geniuses, must have *pre-existed* in the original cell in its genes or factors.

Bateson took, for instance, to illustrate this idea, the apple. There exist to day 2,000 and more varieties of apples. All these apples have arisen within the last few centuries from one wild variety, the crab apple. In the germ-cell of the crab apple, therefore, in some mysterious way, there must exist all the genes which, when combined, have produced the varieties of apples which are now known. In other words, the crab apple is, in a mysterious way, an horticultural exhibition of all the apples of the past and of the future. Nothing has been added to the germ-cell of the crab apple ; all that has happened is only a new adjustment of its primary genes or factors. If by some accident all the varieties of apples to-day were to be destroyed, leaving only the wild crab apple variety, it is possible once again, by inter-breeding and selecting among the crab apples, to produce all the 2,000 odd varieties. Evolution, therefore, has added

nothing ; it has only steadily selected from the original stock of potencies somehow resident in the first cell when it came into existence.

Bateson then went on to say that, since everything is in protoplasm, "Shakespeare once existed as a speck of protoplasm not so big as a pin's head." Heredity, therefore, is not, in the case of Shakespeare, adding steadily a small amount of poetic or literary ability, generation after generation, like drops added to a bowl of water till it overflows as the genius. On the other hand, all the qualities of the genius of Shakespeare pre-existed in the original cell. What heredity did, when Shakespeare was about to be born, was so to combine the necessary genes that it gave him the sensitive constitution, the imagination, and other attributes characteristic of the genius.

Bateson went on further to describe the difference between Shakespeare and our normal humanity who are not geniuses. He took the simile of an organ which has many "stops" to produce various qualities of tones. All of us are organs, with many stops to represent various attributes, and among them some stops to represent qualities characteristic of genius. Now, the richness of tone of an organ depends upon the number of stops which are pulled out. In

Shakespeare's case all his stops have been pulled out ; therefore he is a genius. But with us all the stops are not pulled out, and so we are not geniuses. But if in some way nature can be induced to pull out all our stops, then each of us would become a Shakespeare. The following are Bateson's words :

I have confidence that the artistic gifts of mankind will prove to be due not to something added to the make-up of an ordinary man, but to the absence of factors which in the normal person inhibit the development of these gifts. They are almost beyond doubt to be looked upon as *releases* of powers normally suppressed. The instrument is there, but it is "stopped down."

Another discovery in biology is most important, as revealing the inner trend of Nature's processes. This is the formulation by Haeckel of the law that "ontogeny is a recapitulation of phylogeny." In other words, "the history of the foetus is a recapitulation of the history of the race." It is well known that if three embryos—of a human being, a dog and a fish—are placed side by side, they are all alike. In other words, the human body, before it comes to its proper human form, goes through the stage of the fish. It is also known that the human body, which possesses certain "vestigial structures," reveals its descent from animals. The vermiform appendix is one such remnant, being all that remains

of a second stomach such as cattle possess. Each organism is therefore,

in its development to a great extent an epitome of the form modifications undergone by the successive ancestors of the species in the course of their historic evolution.

But what is the mystery of this process by which the human cell, composed of tiny granules of protoplasm, remembers the ways of building by its protoplasmic ancestor when it was a fish ? The mystery has not been explained ; but it is obvious that any theory of mechanical reproduction, as if one watch were to duplicate another watch in a mechanical way, has to be discarded.

The position in science to-day is still largely one of "not being able to see the wood for the trees." It is not unlike the humorous description given by an American writer when he caricatured the older German administration in the following words :

They would have a commission on eggs composed of thirty-six Herr Professors, and they would make an intricate study ; and another commission, of Herr Doktors, on hens, and all sorts of statistics ; but they would fail to note the relation between hens and eggs.

The many lines of advancement in science are slowly converging. The Theosophists saw their convergence long ago, but a scientist here and there to-day also notes the process. All scientists

to-day are severely handicapped by the vast field of science. Each worker, if he is to achieve any positive result in discovery, has to confine himself to one tiny corner of a great field. It has been said wittily that "a specialist is one who knows more and more about less and less." This is exactly the case to-day with the research worker in science. Every department of scientific knowledge has been so divided and subdivided that the young scientific aspirant to knowledge and fame is forced to "know more and more about less and less." As one scientific writer has said, "the young aspirant is in danger of developing like an ill-roasted egg, all on one side." Even the great scientists themselves have scarcely the time to survey the field of science as a whole, and see the resultant diagonal of all her many achievements.

Now and then, however, a brilliant scientist does so survey. This happened to Crookes when he was the President of the British Association at Bristol in 1898. He referred then to the pronouncement of his predecessor in the chair, Tyndall, in 1874. Crookes in his address said :

An eminent predecessor in this chair declared that by an intellectual necessity he crossed "the boundary of experimental evidence, and discerned in that matter, which we in our ignorance of its latent powers, and notwithstanding our professed reverence for its Creator,

have hitherto covered with opprobrium, the potency and promise of all terrestrial life." I should prefer to reverse the apophthegm, and say that in life I see the promise and potency of all forms of matter.

Two other distinguished scientists who have also so surveyed are Jeans and Eddington. Jeans, with his ability of clear exposition, has instructed the public at large whither science is tending. The following quotations from his book, *The Mysterious Universe*, tell us what he says.¹ His standpoint is strictly that of the physicist, and he does not link his standpoint to a similar conclusion which could be reached if biology could also be so surveyed as one vast field.

To-day there is a wide measure of agreement, which on the physical side of science approaches almost to unanimity, that the stream of knowledge is heading towards a non-mechanical reality; the universe begins to look more like a great thought than like a great machine.

If all this is so, then the universe can be best pictured, although still very imperfectly and inadequately, as consisting of pure thought, the thought of what, for want of a wider word, we must describe as a mathematical thinker.

In the same way, a scientific study of the action of the universe has suggested a conclusion which may be summed up, though very crudely and quite inadequately, because we have no language at our command except that derived from our terrestrial concepts and experiences, in the statement that the universe appears to have been designed by a pure mathematician.

¹ The quotations are in separate places, and not sequential as I have placed them.

To my mind, the laws which nature obeys are less suggestive of those which a machine obeys in its motion than of those which a musician obeys in writing a fugue, or a poet in composing a sonnet.

The motions of electrons and atoms do not resemble those of the parts of a locomotive so much as those of the dancers in a cotillon.

. . . from the intrinsic evidence of his creation, the Great Architect of the Universe now begins to appear as a pure mathematician.

When Jeans propounded these ideas of a mathematical thinker, many remembered the old saying, "God geometrizes," which was the theme of the Platonists and the Stoics.

The materialistic standpoint, which was inevitable in science, did not necessarily mean that every scientist was a materialist, and had no belief in a spiritual basis of the universe. No name could be greater in physics than that of Clerk Maxwell. As the scientist, necessarily he could not allow his religious beliefs to sway his observation and judgment. But privately, as an individual, all that he noted of the universe is given beautifully in a hymn which he wrote in 1853, of which the following are the concluding verses :

Through the creatures Thou hast made,
Show the brightness of Thy glory ;
Be eternal truth displayed
In their substance transitory,

Till green earth and ocean hoary,
Massy rock and tender blade,
Tell the same unending story—
We are Truth in form arrayed.

Teach me so Thy works to read,
That my faith, new strength accruing,
May from world to world proceed
Wisdom's fruitful search pursuing ;
Till Thy breath my mind imbuing,
I proclaim th' eternal creed,
Oft the glorious theme renewing,
God our Lord is God indeed.

Sometimes what is obscure to a brilliant intellect may appear luminously clear to a child, whose eager mind is still sensitive to a direct vision of the intuition. This is illustrated by an incident which happened to Professor W. B. B. Bottomley.

Once he was lecturing on elementary botany to an audience of board-school children ; he told them that scientific men know all about protoplasm, that it had been analysed, that Professor Huxley had called it "the physical basis of life" ; "but," he added, "we do not know what gives to protoplasm its vital energy, its power of living and growing. From it all things proceed. We know no more. The door is shut to us. Behind the door where the impulse comes all is mystery—unfathomable mystery". Then a child's voice rang out clearly, "Please, sir, does God live behind the door?"

To sum up all that is happening in scientific research to-day, we can say that Materialism is no longer a gospel which can be accepted by a

mind which is fully aware of the facts of science. This does not mean that the pronouncements of religion as to the existence of God have been proved. What does exist to-day is a logical proof that the universe in its origin or function cannot be mechanical, "a mere fortuitous concourse of atoms." If, therefore, any man is inclined to believe in the existence of God, there is nothing in science to challenge that belief, as there seemed to be when Darwin wrote his great work in 1859.

Nevertheless, the proclamation that "God geometrizes" is not enough to give an adequate basis for a philosophy of belief and conduct. It is necessary to go further. Science, when announcing man as the highest product of nature, pronounced also that the law for the progress of man is the same as the progress for the brute, that is, by a struggle for existence, where the weaker is trampled and pushed to the wall by the stronger. Not all scientists fully believed in this conception of a survival of the fittest, for if Nature's law for man is that for the brute, then, as one writer said, "Nature is the God of rascals." It is impossible to believe that Nature, who evolved man from protoplasm, intends to evolve the Superman by selecting selfish and ruthless men, who, though giants intellectually

and in force of character, crush the weaker, and exploit mankind for their own purposes. If Nature is to proceed from good to better, and from better to best, the generation of men who are to usher in the Superman must have a different law than that of the brute as the law of their being.

That law must inevitably be the law of Self-sacrifice, where the stronger serves the weaker and does not exploit him. It is only as the more 'evolved, and therefore the most fit to survive in mankind, feel their humanity with those who seemingly are unfit to survive, that man can put on the robe of the Superman.

But this conception of a Superman, the true hero, full of love and compassion, as also of power, cannot come purely as the result of the present-day methods of scientific research. Those methods to-day are limited strictly to the processes of mind. But the mind has serious limitations, far greater than the average scientific worker imagines. Jeans notes what those limitations are, and therefore says :

Our minds can only be acquainted with things inside themselves - never with things outside. Thus we can never know the essential nature of anything, such as a centimetre or a wave-length, which exists in that mysterious world outside ourselves to which our minds can never penetrate ; but we can know the numerical ratio of two quantities of similar nature, no matter how incomprehensible they may both be individually.

Yet without knowing the "essential nature" of a thing, it is scarcely possible to come to true knowledge. But if the mind cannot help in this matter, the intuition can. It is as this new faculty in consciousness is developed that the "life side" of nature is understood. Already Bergson has challenged the supremacy of the mind as an accurate revealer of truth. It is when the intuition begins to manifest in an individual that then he surveys all nature from another dimension. It is towards this new dimension that the Theosophists are tending.

The Theosophist holds that the word "science" must cover not merely what is observable by the five senses, but also everything cognizable by any faculty of man. Every aspect of the universe, visible and invisible, must be observed and analysed ; no activity whatsoever of the processes of life must be ignored. The word "evolution" must cover, not only the activities of matter, but also of life and consciousness. It is only after a survey not only of what is known to-day as science, but also of religion, mysticism, philosophy, art and economics, in other words, of every activity of man, that the true standpoint can be attained.

The Theosophist, therefore, tries first to examine all truth in its vast field. As he does

so, not only with his mind but with his intuition also, bringing into play his æsthetic sense as well, which reveals proportion and beauty, his mind conceives a vast plan which "mightily and sweetly ordereth all things." The best way to describe what he sees is by the word of the Stoics, the *Logos*.

When he sees this plan, he has then, as the next step, to understand the meaning of the plan. For that, he must go beyond the mind, which deals with the processes of mechanical matter, to his faculty of the intuition, and understand with it the processes of life. How is man to develop his intuition, this faculty which Indian sages have called "the perception of the Rishis," that is, a form of knowledge which characterizes those holy ones who have achieved perfection?

This subject opens up a vast field, and therefore the technique of the development of the intuition can only be just suggested in this address. There are two fundamental ways which are possible to all men. The first is to understand the unity of all mankind, and to live in that unity with all one's purified emotions. The materialistic theories of science tend to make the individual the centre of the scheme, and to emphasize his individuality at the cost of others. The spiritual view of the higher science makes

the great whole that is Humanity the centre. The technique of life and action which the Theosophist tries to develop is given exquisitely in these words in the Theosophical manual of the spiritual life, *The Voice of the Silence*.

Let thy Soul lend its ear to every cry of pain like as the lotus bares its heart to drink the morning sun.

Let not the fierce sun dry one tear of pain before thyself hast wiped it from the sufferer's eye.

But let each burning human tear drop on thy heart and there remain ; nor ever brush it off until the pain that caused it is removed.

These tears, O thou of heart most merciful, these are the streams that irrigate the fields of charity immortal.

For, though man is not altogether, as some Greeks held, "the measure of things," yet there is a subtle and direct bond between man and truth. In some mysterious manner, one of the keys to the treasure-house of truth is man. Of old it was said that to understand man is to know God. The poet Donne reveals this same fact in his lines :

As man is of the world, the heart of man
Is an epitome of God's great book
Of creatures, and man need no farther look.

Yet as man looks into his own heart, he learns better to understand the secrets of nature. And when he learns to love Nature, he is nearer to

the understanding of both the highest Manhood and God.

A second method of sensing the unity of all life, is to establish a bridge between oneself and nature. Every aspect of nature, the mountain ranges and the seas, the clouds and the waterfalls, each tiny wild flower, mirrors the unity of the universe ; each is as an open door to understanding. A wayside flower and the tiniest living creature both throb with the message of the unity of the cosmos. The exquisite beauty of structure of the tiny creatures can be shown in the microscope ; what if we could understand the life within the creatures which has built such perfection ?

It is also as the individual trains himself to appreciate beauty as created by art that he develops intuition by his æsthetic response. From the appreciation of art, the next step is to create art. For to create is to begin to understand.

True understanding is never the result of a mere process of observation and contemplation. A third factor is needed. Action on the part of the individual is also necessary, if he would understand rightly. It is only as a man works to change his environment that he begins to understand the significance of Nature's processes which made that environment. It is in the

action which issues from him that his hidden wisdom begins to reflect itself. As a man acts, he sees with his intuition the plan of the *Logos*. Therefore necessarily he will try to make his action parallel to that Great Action. When he so tries, then the intuition within him shines out, revealing an intimacy of truth never possible to the mind alone.

Francis Bacon foresaw this great period, when all nature would be surveyed. He saw that, in the first part of the discovery, the result would be some form of atheism. But he also perceived the stage beyond, for he said, "A little philosophy maketh men apt to forget God, as attributing too much to second causes ; but depth of philosophy bringeth man back to God again."

What a man discovers of the working of the Divine Mind, the true science of all being, can scarcely be described in words. Not attempting that impossibility, the sages of India said, "If you were to tell this to a dry stick, it would put forth leaf and flower." They said, too, of one who had come to the standpoint of eternal truth, "Your face shines as if you had known Brahman. Who has taught you?"

There is a discovery of life possible, not only through modern science as it is to-day, but also through that larger science called Theosophy,

which shows that life, in spite of all its tragedies, is as a bud which is slowly opening to become a blossom of wondrous beauty. The scientists of to-day are the pioneers of this great era to come. But the vanguard of these pioneers is the small band of Theosophists, who are trying to realize that all Nature is "God's Plan, which is Evolution."

CHAPTER IV

THE PRINCIPLE OF BEAUTY

THERE is a saying of Buddha which gives us a clue to the discovery of our own nature. It appears as the first precept in the *Dhammapada*, the "Precepts of the Law" :

Thought in the mind hath made us. What we are
By thought was wrought and built. If a man's
mind
Hath evil thoughts, pain comes on him as comes
The wheel the ox behind.

All that we are is what we thought and willed ;
Our thoughts shape us and frame. If one endure
In purity of thought, joy follows him
As his own shadow—sure.

This same relation between mind and character is in the old saying, "As a man thinketh in his heart, so is he." Many teachers tell us the same truth, that what we make of life and what we ourselves become depend on what we think.

This obvious fact is at the root of all religions, philosophies and sciences. For what is each except a statement to our minds of the nature

of the universe ? Each adds the corollary that we are to mould our lives by what we are told, it may be, by religion, or philosophy, or science. The meaning of life is Dharma or Duty, says one religion ; it is to do the Will of God, says another. The meaning of life is to observe the laws of nature and profit by her powers, says science. And philosophy in all her variants tells us that the meaning of life is to make our minds reveal the true nature of everything.

Each of these statements, when rightly understood, is intended to be the basis of conduct ; and, more still, it is meant to be the guiding principle in our reactions to life, so that we may transform our lives, individual and collective, to reveal the higher aspects of civilization.

The teachings which are given to us can be summed up by saying, " God is omnipotent and must be obeyed " ; or, " Nature is law and must be obeyed." Mankind in the past, following religion and philosophy, has built up types of civilization whose key-notes have been worship and duty. Mankind to-day is largely producing a new type of civilization whose key-notes are self-expression and control of nature.

A totally different understanding of the nature of life began with Plato. For he declared that the meaning of life is Absolute Beauty. Beauty,

according to Plato, is God, and God is ever striving to reveal Himself through the universe which He has created. Just as, to the man of religion, the final meaning of every event is "Holiness to the Lord," and to the man of science to-day it is a "pure mathematician" whose mathematical mind is operating in everything, so to him who accepts Plato, all life's events lead to the discovery of the nature of Beauty.

If we accept the Platonic postulate that God is Beauty, and add it to the older postulate that all that exists is God, then the principle of beauty must be resident everywhere. Further, since we cannot think of anything as existing outside of God, everything, therefore, that exists must be revealing beauty all the time.

But does this principle hold good? Is not nature "red in tooth and claw with ravin"? Do we not see her directing a ruthless war of creature against creature, of type against type? Everywhere nature is destructive, with consequent pain to the creature destroyed. Here and there, as in flowers and in birds, we see that nature has worked to produce beauty. But for one natural object that is beautiful and attractive, our eyes can see ten that are ugly and repellent. Can Plato's statement be true?

That is indeed the problem before us. But it is the same with religion also. When the man of faith declares that God is love, how many instances can we not bring to show that He is cruel? But our instances do not prove that God is cruel, only that, if He is love, we do not understand certain manifestations of His love. In a similar manner, there is beauty everywhere, even in what appears as ugliness, if only we look rightly.

The discovery of beauty requires on man's part two attributes. He must first respond to beauty, and secondly, he must know how to create beauty. The first part, the discovery of beauty, depends on the training of his mind and feelings. For when these are properly trained, then the eyes see beauty where before that training they saw only dullness or ugliness.

Primitive man reacts to nature's manifestations, first with a sense of awe or fear, and then with a sense of wonder. Nature appears to the savage as a source of fear. To look at a waterfall is to sense its power, before which he feels as a tiny insect might feel before some larger creature ready to devour it. The forest is full of fear to the savage; the thunder, the lightning, the destructive storms and floods, speak to him of fear. But that is the first stage. The second stage

begins when the sense of wonder is born ; there is then a faint æsthetic response of pleasure. But it is a kind of pleasure different from his normal pleasures. The usual pleasures of the savage are intensely personal ; he has planned to create them, and when at last he obtains them, his pleasures circle round himself as the centre, and he says, "*I am pleased, I am happy.*" But a response to beauty begins when the sense of pleasure becomes impersonal. The sense of wonder before the waterfall is then due to the fact that, just for an instant, the savage has forgotten all about himself.

This sense of wonder needs to be developed little by little. The emotions here come to our aid. Most of the emotions of a savage centre round himself ; but there are occasions when he feels an unselfish emotion, however slight it may be. When to this is added a certain serenity, a quality of peaceful, rhythmic vibration, even though momentary, then the emotional nature becomes capable of a sense of wonder. With the growth of the emotional nature, and when its storminess is subdued by an evolving mind, the higher æsthetic sensitiveness steadily increases. The sense of beauty becomes also more acute, as well as instinctive. Long before the mind can explain why an object is beautiful,

the æsthetic sense feels the presence of beauty in the object.

If the individual means to grow in the sense of beauty, he must now begin the second part of his task, which is to create beauty. When any unselfish emotion is tense, that is, when it has a dynamic quality in it, like a spring that is coiled, then the emotion pours itself into some artistic mould. The unwinding of the spring results in an act, however slight, which bodies forth something beautiful. It may be some sequence of sounds which surprises the savage as the beginning of a melody ; or it may be in some movement of a dance, or in some phrases or sentences which have in them the root of poetry.

By a slow and steady interaction between the response to beauty and the creation of beauty, man finds in life a new principle in operation, other than the principle of love or goodness or holiness. It is the principle of beauty. When a man's spiritual eyes are open to God as Beauty, then he has discovered a new gospel by which to live. Already the Divine as Love, as Goodness, as Law, as Holiness, has led us to truth and happiness. But when the Divine as Beauty enters into our lives, a new dimension is added to our realization of what life is and what we ourselves can become.

The supreme mystery of existence is that all life is deep calling unto deep. That man the unit and God the Whole are not two but one, is the proclamation which Mysticism ever makes throughout the ages. Hinduism teaches it in the aphorism, *Tad Brahma, tad asmi*, "That Brahman, that am I." It is the same mystery which is revealed when St. Paul tells us that in every man dwells "Christ in you, the hope of glory."

Because of this fact that life is deep calling unto deep, there is in religion the constant attempt to make man remember that truth by prayers and ceremonies. When religion states the problem of life as the Will of God, then man is trained to exercise his will with reference to God. He must pray so many times a day, he must perform such and such rituals to commemorate the Grace of God ; all the time the will of man is being fashioned to become a mirror of the Will of God. "Islam !" says the Muslim, in his heart and mind, five times a day ; its significance is, "Thy Will is my will". When the Will of God has crushed the soul with such suffering and loss that the soul asks for annihilation rather than bear more, man's act of will, which says "Thy Will be done," is not dissimilar to the Divine Will in the quality of its power. It is this same

mystery of deep calling unto deep which the poet reveals, as he cries from his bed of suffering, in the well-known lines :

I am the master of my fate,
I am the captain of my soul.

Wherever the mystery of life is stated in a powerful conviction, there ensues the attempt to make the whole of man's life a mirror of that conviction night and day, even in the smallest actions. It is only as a man consciously fashions his life to become the mirror of a larger life that he draws into himself the wisdom and strength of that larger life.

So must it be with him who is seeking to know God the Beautiful. He must train his feelings and thoughts till they reflect as in a mirror the feelings and thoughts of the Divine Himself. He, the smaller deep, must ever call to that other larger deep, the Divine. There-with comes the need to study the science of beauty, and to learn to create by its technique. As the man of religion lives each hour by a gospel of consecration to the Will of God, so must the lover of the beautiful so train himself that on all sides, each moment of the day, he greets in all things the hidden beauty of God.

Step by step he must climb the stairway of beauty. The first step is to note beauty

everywhere in the tiny things of nature. What wayside flower, even though it be termed a weed, but is not a mirror of beauty? Once a man seeks beauty, then nature reveals it to him all the time. The mathematical beauty of sea-shells, the symmetrical beauty of trees, the blended beauty of line, shape and colour in flowers, birds and autumn leaves, these nature provides lavishly. Then other steps follow—the beauty of sunrise and sunset, the beauty of waterfalls, the beauty which no words can formulate of a majestic mountain range; these speak a message to the emotions with a quality of penetration which goes beyond the mind to the spiritual intuition. Then, as other steps still, there are beauty of words, beauty of melody, and beauty of rhythm in the dance. Onwards and upwards the soul's vision rises, and then is seen the beauty of children, of the man and the maid.

Once the sensitiveness to beauty is developed in the senses, the appreciation of beauty passes beyond the senses. The mind begins to sense beauty in another sphere; it finds beauty in ideas, beauty in character, and beauty in the modes of planning and achieving.

It is at this stage that the lover of beauty insists on being surrounded with beautiful things.

For, when man has sensed the deep within him, he must, if he is to live at all, in the true sense of the word "life," greet the deep without him every instant of time. It little matters what is the nature of the deep which man discovers within him ; it may be, as with the man of religion, the sense of holiness, of Dharma, of sacrifice. Then, like as his shadow follows him when he is in the sunlight, so must the vision of the greater deep without him be ever present before his senses, his mind and his intuition. Therefore he must pray ; but there is no need for a priest to create prayers for him. If there is a lack of prayers in his religion, he will fashion the prayers for himself out of the urgency of his heart. His heart's insistence will give a poetical mould to his prayers ; it will dramatize for him the movements of the invisible world of God, till he constructs from them a drama to be enacted here on earth in some gorgeous ritual.

With a similar insistence, the lover of beauty cries out "Life ! More Life !" and seeks to surround himself with mirrors which reflect the beauty that is on high. From everything of man's creation which serves his need, from the furniture of his home, from the utensils of his kitchen, from the large and small things which his hands touch and his eyes see, in the home,

the office, the workshop, he asks for beauty of line and shape and colour. Wherever in his environment, in the home, in the city, in the ways, in the parks, in his rooms, he finds no response, he wanders like a "hungry ghost" in search of that slight refreshment which will give him the modicum of strength he needs for another day's tasks.

But the recognition of beauty depends on the ability to create beauty. The senses even of the savage can become aware of some beauty ; but beauty has many veils, and it is only the first veil which the senses observe. The senses must be trained to penetrate beyond the first veil and see other veils. It is here that the faculty of creation is indispensable. With each act of creation of something beautiful, the appreciation of beauty increases.

The creation of beauty is a gift which resides in us all. For beauty is an attribute of the soul, and it will descend to our lower selves when we make ourselves open to the message of our higher. It is true that the great master-creators of beauty are a galaxy of souls apart from the hosts of souls ; as they arose from the Divine Nature, the Demiurge who created us all stamped upon them an unusual attribute, that they shall be special leaders, the master-artists, who

shall not only lead because of their attribute of genius, but shall also instruct others in the mysteries of beauty. Beethoven and Shakespeare, Homer and Dante, Phidias and Giotto, these souls came out of the infinite in the beginning of time with the germ of genius in their special art, which was not vouchsafed to all. The mass of mankind, however much they may grow in the art of creating beauty, will never reach the supreme heights of those great revealers of God the Beautiful. Nevertheless, since we are souls, and since all ever reside "in the bosom of the Father," we too can reveal His Beauty in some measure.

When we are sensitive—when our eyes truly see, when our ears truly hear—nature whispers to us in what little ways we can begin our small acts of creation. The rhythm of the body as we march may suggest how to join words into a rhythm ; some phrase of a bird's song may awaken in us the first phrase of a melody. In far-off days, the savage watched the reindeer, and as the impulse was born, scratched what he saw on a bone, or painted with coloured earth on a cavern wall. When with true sight and true feeling the imagination awakens, then the impulse arises to create a dramatic action, or to declaim a poem, or to narrate an incident with a

vividness which reveals that the narrator has for a while become one with the incident.

Some day in the future, when men awaken to understand the true significance of life, our master-creators in poetry and painting, in sculpture and drama, in song and dance, these geniuses, who are the stars in our firmament, will at last understand the dual rôle given to them by God the Beautiful. The first is to create ; but the second is to teach others also the art of creation. When, in that future, as children we shall go to school, our lessons will not be only under licentiates and graduates in literature, mathematics, geography, history and other subjects, but the poet-laureate of the land will send his band of poets to teach us the art of writing poems, the master-creator of symphonies will direct his band of musicians to make us musical, both to appreciate music and also to create it. Our hands when children will be taught the delight of line in drawing, how even a simple line may show a quality of life and so become a mirror of the larger life of nature.¹ Perhaps only a few of us to-day realize how much as children we never learnt ; how, having been deprived of that knowledge, we became confused in our reactions,

¹ I am informed that, in England now, every child has at least five years' instruction in drawing, painting and design of all kinds.

as life came swiftly to us from day to day and demanded an answer.

There are few among the creators of beauty who can explain to us the mystery which resides in beauty. The artist is rarely a teacher, much less a philosopher. His highest action is to create, not to explain. Indeed, he can never fully explain the meaning of his creation ; he must leave that to others. When Goethe, who created *Faust*, was old, he was once asked to explain the inner significance of the great drama ; his reply was, "As if I should know myself." When Handel was asked what he felt as he wrote "The Messiah," he could only reply, "I did think I did see all heaven before me, and the great God Himself."

Among those who have attempted to describe the inner meaning of beauty, perhaps it is Jâmî, the Sûfî poet of Persia, who has succeeded best. What influence Sûfism received from the doctrines of Plato is still a problem before scholars ; but it is well known that, though the Sûfî teachers were Muhammadans, yet they taught the un-Islamic doctrine of a mystic union of God and the human soul. The two, God and the soul, are as Beloved and lover ; the lover, the soul, pours himself in adoration to the Beloved, who is God. The mystic ecstasy of union of

the two is symbolized by the "wine," in the drinking of which the soul knows how to come to the Beloved.

In Jâmi's poem which describes the loves of Yûsûf and Zuleykhâ, he sings as follows ; it has been translated exquisitely by a great Persian scholar, the late Professor E. G. Browne, of Cambridge :

Beauty cannot brook
Concealment and the veil, nor patient rest
Unseen and unadmired : ' twill burst all bonds,
And from Its prison-casement to the world
Reveal Itself. See where the tulip grows
In upland meadows, how in balmy spring
It decks itself ; and how amidst its thorns
The wild rose rends its garment, and reveals
Its loveliness. Thou, too, when some rare thought
Or beauteous image or deep mystery
Flashes across thy soul, canst not endure
To let it pass, but hold'st it, that perchance
In speech or writing thou may'st send it forth
To charm the world.

Wherever Beauty dwells
Such is its nature, and its heritage
From Everlasting Beauty, which emerged
From realms of purity to shine upon
The worlds, and all the souls which dwell therein.
One gleam fell from It on the Universe,
And on the angels, and this single ray
Dazzled the angels, till their senses whirled
Like the revolving sky. In divers forms
Each mirror showed It forth, and everywhere
Its praise was chanted in new harmonies.

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Each speck of matter did He constitute
 A mirror, causing each one to reflect
 The beauty of visage. From the rose
 Flashed forth His beauty, and the nightingale
 Beholding it, loved madly. From that Light
 The candle drew the lustre which beguiles
 The moth to immolation. On the sun
 His Beauty shone, and straightway from the wave
 The lotus reared its head. Each shining lock
 Of Leylâ's hair attracted Majnûn's heart
 Because some ray divine reflected shone
 In her fair face. 'Twas He to Shîrîn's lips
 Who lent that sweetness which had power to steal
 The heart from Parvîz, and from Ferhâd life.

His Beauty everywhere doth show itself,
 And through the forms of earthly beauties shines
 Obscured as through a veil. He did reveal
 His face through Joseph's coat, and so destroyed
 Zuleykhâ's peace. Where'er thou seest a veil,
 Beneath that veil He hides. Whatever heart
 Doth yield to love, He charms it. In His love
 The heart hath life. Longing for Him, the soul
 Hath victory. That heart which seems to love
 The fair ones of this world, loves Him alone.

It is man's experience that many mistakes are possible to him who treads the path to the highest goal of his consecration. Nothing may be purer than his desire, but all the same he may fall into error, seeing in untruth the true, mistaking the fleeting for the eternal. Purity of intention does not prevent us from falling into calamitous error ; wisdom and discretion are also necessary, if we would attain our goal with the least suffering to ourselves. On no path are

there so many errors possible as on the path of beauty. For what a man accepts and worships as beauty is not necessarily the Eternal Beauty which his highest imagination is aspiring to know. The false appearance of beauty has been graphically described in the French phrase *beauté de diable*, devil's beauty. It is that transitory beauty of youth and freshness which can hypnotize the senses, and sweep us off our feet, and lead us into dire consequences.

It is not every aspect of nature that is necessarily beautiful. Nature produces monstrosities sometimes, when her normal action has been distorted by forces not in her original design. The human form is beautiful, when it has grown according to the laws of health and wise building; but a change may happen in the pituitary gland of man's brain, and then the bones of his face, hands and feet increase in size. We know that the man is suffering from acromegaly, a disease for which no cure has been found. But because nature has produced an acromegalic body, we would scarcely thank the sculptor who carved such a body in stone. No artist can claim to be artistic merely because he describes nature "as she is" with his creative power. He is not a mere photographic lens to reproduce nature "as she is." He is the artist only when

all nature pours into the crucible of his imagination, and when she is there refined till the gold is separated from the dross. *Beauté de diable* appears in many guises ; we need therefore to train our senses till they tell us truth, eternal truth, and not passing, attractive error. The artist, especially the beginner in art, has to see that his imagination does not become diseased by some subtle virus poisoning his desires. What our imagination creates is not necessarily art.

It is because the senses and the imagination are not enough to guide us to Eternal Beauty, that the search for beauty is inseparable from a life of purity, self-control and tenderness. For these virtues refine our reactions to the senses ; when nature presents to us her transformations, we can distinguish true beauty from *beauté de diable*. Where there is true aspiration, where the artist longs to sacrifice everything, even life itself, so that he may create the utterly perfect thing, when his soul has become as a flame soaring towards Eternal Beauty, then even if he is led astray by meretricious beauty, *beauté de diable*, the results of his blunder are not enduring. Though he has strayed from his true path, he will return to it again.

The lives of those of us who aspire to Truth, Goodness, Holiness, Beauty, would not be so

hard if we were not so often glamourèd by the Mâyâ in things, if we did not mistake the unreal for the real. Nevertheless all is well with us if our aspiration is free of the taint of self. No soul can go astray for long, if he is pure in his desires. Two great artists tell us of this truth. In Goethe's *Faust*, the Lord explains to Mephistopheles how the good man who strays will return :

Though still confused his service unto Me,
I soon shall lead him to a clearer morning.
Sees not the gardener, even while he buds his tree,
Both flower and fruit the future years adorning ?

“Confused his service unto Me.” Why should we ever be confused, and mistake meretricious beauty for true beauty ? Dante gives the explanation. In Paradise, Beatrice, who is Wisdom, explains to him how when an aspiring soul is led astray, nevertheless there is a fraction of truth in what leads him into error.

*Io veggio ben sì come già risplende
Nello intelletto tuo l'eterna luce,
Che vista sola sempre amore accende :
E s'altra cosa vostro amor seduce,
Non è se non di quella alcun vestigio
Mal conosciuto, que quivi traluce.*

I see full well how already within thy mind the Eternal Light shines, which seen but once ever kindles to Love. And if aught else doth seduce thy loving, 'tis but a ray, ill-understood, of that same Light which therethrough gleams.

The last thought in Jâmî's panegyric of beauty leads us far into new realms. "That heart, which seems to love the fair ones of this world, loves Him alone." This too is Plato's message, that our human loves here on earth can be made a stairway to God. From the day Plato proclaimed this new road to God, all who are capable of an ideal love seek to understand what is "Platonic love." The very word Plato is synonymous with ideal love, "the passion that left the ground to lose itself in the sky." And it is significant that this new stairway to God was not discovered by a man. It was not Socrates, the wisest man in Greece, who discovered the new road through his deep ponderings. It was a woman, the prophetess Diotima, who revealed it to Socrates. The passage where the revelation is given is famous ; indeed, the Socratic dialogue, the "Symposium" or the "Banquet," is best known for this description of ideal love. The road to be trodden by one who is sensitive to beauty who feels within himself that all beauty everywhere must lead to one Supernal Beauty, is thus described by Diotima :

He, then, who to this end would strive aright, must begin in youth to seek fair forms, and should learn first to love one fair form only, and therein to engender noble thoughts. And then he will perceive that the beauty of one fair form is to the beauty of another near

akin ; and that if it be Beauty's self he seek, it were madness not to account the beauty of all forms as one same thing ; and considering this, he will be the lover of all lovely shapes and will abate his passion for one shape alone, despising and deeming it but a little thing.

And this will lead him on to see that the beauty of the soul is far more precious than any beauty of outward form, so that if he find a fair soul, though it be in a body which hath but little charm, he will be constant thereunto, and bring to birth such thoughts as teach and strengthen, till he lead that soul on to see the beauty of actions and of laws, and how all beauty is but a little matter ; and from actions he will lead him on to sciences, that he may see how sciences are fair ; and looking on the abundance of beauty may no longer be the slave or bondman of one beauty or of one law ; but setting sail into the ocean of beauty, and creating and beholding many fair and glorious thoughts and images in a philosophy without stint or stay, he may thus at last wax strong and grow, and may perceive that there is one science only, the science of infinite beauty.

For he who hath thus far had intelligence of love, and hath beheld all fair things in order and aright, he drawing near to the end of things lovable shall behold a BEING marvellously fair ; for whose sake in truth it is that all the previous labours have been undergone ; One who is from everlasting, and neither is born nor perisheth, nor can wax nor wane, nor hath change or turning or alteration of foul and fair ; nor can that beauty be imagined after the fashion of face or hands or bodily parts and members, nor in any form of speech or knowledge, nor as dwelling in aught but itself ; neither in beast nor man nor earth nor heaven nor any other creature ; but Beauty only and alone and separate and eternal, which, albeit all other things partake thereof and grow and perish, itself without change or increase or diminution endures for everlasting.

Inseparable from this teaching of Plato regarding the finality of man's blessedness, is his doctrine as to "ideas" or "archetypes." Behind all existing objects there is the "idea," the general concept which exists in a realm of its own. Thus the examination of all possible kinds of triangles leads to the abstract idea "triangularity." But, according to Plato, triangularity is the eternal and permanent reality, the "idea" in the Divine Mind ; triangles on earth are only possible because the "idea" of triangularity pre-exists. Similarly is it with regard to all objects ; they exist on earth only because the "idea," which is the framework of each, exists in the Divine Mind. These "ideas" of Plato have later been called "archetypes."

Since all archetypes are embodiments of the Divine Nature, which is Absolute Beauty, therefore there is beauty somewhere in each object, for it has some attribute of the idea or archetype. Therefore the recognition of beauty by us in any object is a far-away glimpse of its archetype. From this followed Plato's famous doctrine of "reminiscence." All of us as souls come from the realm of beauty, where we ever contemplate the archetypes. "Our birth is but a sleep and a forgetting," as Wordsworth says ; but when we greet the beautiful, we "remember" our true

home in eternity. To see the beautiful is therefore to be ill-at-ease in these earthly realms, and to be ever restless in heart and mind till we return "home."

The lofty vision of Him who is, or of Her who is—for the Supreme cannot be more male than female—which Diotima declares is our goal, is also revealed by the ancient sages of India.

Alone within this universe, He comes and goes ; 'tis He who is the fire, the water He pervadeth. Him and Him only knowing one crosseth over death ; no other path at all is there to go.

His form stands not within the vision's field, with eye no man beholds Him. Him standing in the heart, by heart, by mind ; thus they who know, immortal they become.

There shines not sun, nor moon and stars, nor do these lightnings shine, much less this fire. When He shines forth, all things shine after Him ; by BRAHMAN'S shining shines here all below.

Past Plato, past the Upanishads, there is another vision still. It comes when that BEING of whom Diotima speaks, that BRAHMAN after whose shining all things shine here below, that Supreme who dwells in a sphere whence our imagination falls back dazzled, manifests His splendour through a human being here upon earth, through one whom we love as our beloved. How may it be that the ALL, who is Beauty and Might and Splendour, who is the sum total

of life in all the manifestations of the cosmos, can ever descend to be prisoned, cabined and confined in such a slight thing as man? Yet that is the stupendous miracle. A few saw it happen in Palestine, when the Christ moved among them, a man among men, speaking their speech, no different from them in outward seeming; yet they fell at His feet and cried out in ecstasy, "My Lord and my God." If the ALL descended so into Christ, it can descend into us all.

Nay, more, it has so descended. But we have not the eyes to see this wondrous happening, nor the imagination to understand whither it leads. But love, when it is transformed into that love "that left the ground to lose itself in the sky," gives us new eyes. Then, through our beloved, in his or her earthly form, BRAHMAN shines forth in all the splendour of His shining.

Few as yet are those who have had this vision, where the beloved—the maid, the man, the teacher, the child—became the door through which the blinding Beauty of the ALL descended, and they fell in adoration before the beloved, and cried out in worship, "My Lord and my God." But this seventh Heaven, where only a few have been, is the Heaven for all some day.

CHAPTER V

GOD'S AGENTS—THE CHILDREN

THE period of the world in which we live is remarkable for the number of movements all aiming at a regeneration of mankind. There are more idealists and reformers to-day than probably in any era before. In every country, the best men and women feel the call to step out of their self-centred activities in order to abolish poverty, ignorance and disease in the social field ; and in the political field, to work for liberty and democracy. On all sides of us, the world is being reconstructed.

Among the many schemes of reconstruction, all know of the League of Nations, and how it proposes some day to abolish war and to create a reign of peace upon earth. Whether we believe or not that the League will succeed, its work cannot be ignored. But great as is the work of the League of Nations, there is a still greater work being done, of which most people know nothing. They know nothing, because

the newspapers give little information about that work, and the workers themselves have no inclination to talk about themselves.

This is the work *for the Child*. There are to-day schemes on foot in most countries for the welfare of the child ; they could completely revolutionize civilization, if only the money needed for the full development of the schemes could be found. There is money for armies and navies, but little can be spared for the child. Yet all know that as is the child, so will the State become sooner or latter. If the children are ignorant or untended, who can doubt that presently the State's policy will be narrow, unsympathetic and callous ? For the ignorant and untended children of to-day will become the statesmen of to-morrow.

Statesmen and politicians are so overwhelmed with the needs of the elders, the grown-up people, that they cannot bring the children into the field of their vision. The Ministry of Education in a country is usually the Cinderella amongst the Ministries which form a Cabinet. If any State does pay adequate attention to education, it is an exception.

How little foresight great national leaders have on this matter of the needs of the child, is illustrated in an incident which happened to

Pestalozzi who was born in Switzerland in 1746 and lived eighty-one years. Pestalozzi can well be called the Father of all the schemes for a rational education of the child. He was a man who not only had a great vision of what a happy and healthy child could be, he also sacrificed his means, his strength, and all his years to usher in the new era for the child. His enthusiasm was so infectious that men from other countries of Europe flocked to him to study his methods.

In 1802 he was in Paris, when Napoleon was the dictator of France. Now, Napoleon was not only a military leader and conqueror, he was also a man with vast dreams for civilization. He established the *Code Napoleon*, which is the basis of the laws of many countries in Europe to-day ; it was he too who first spoke of a United States of Europe. Pestalozzi met Napoleon and did his best to interest him in a scheme of national education for France. What was Napoleon's response ? These words, " I haven't any time to give to the alphabet ! " For that was all the great Napoleon saw in Pestalozzi—just a school-master raving about children, and suggesting what appeared to be only trivial modifications in the then existing scheme of education.

But let us imagine for a moment that Napoleon had understood ; that he had made

Pestalozzi the Minister of Education, and put at his service a band of men and women to build the French Nation anew, from the new type of child that Pestalozzi would have created ; what would not the French Nation be to-day ! But Napoleon was blind to a great opportunity, as most statesmen to-day, too, are blind to the many schemes concerning the child. Yet the changes, which have already begun concerning the education of the child, presage a vaster and more radical revolution of all civilization than fascism, communism, socialism, radicalism, and all other isms put together.

In this revolution which has begun, and which one day will sweep over the whole earth and dominate it, there are three names that stand out as those of great leaders who are directors of the great revolution. They are Pestalozzi, Froebel and Montessori. These teachers deal with the mental, emotional and psychical nature of the child.

But before I speak of them I must refer to the splendid work done for the physical nature of the child in some countries. The pre-natal and post-natal care of the mother, the maternity homes, the clinics for babies, the children's hospitals, holiday homes, juvenile courts, and all other schemes for the well-being

of the mother and the child deserve all praise and every support. If I confine myself to the consideration of the child as a psychic entity, it is not because I am unaware of the magnificent work done in the fields which I have just mentioned. That municipalities and states will do something, though, far too little, for the welfare of the mother and the child, is a sign that the conscience of the community has indeed awakened.

In the construction of any building, the building cannot proceed without the plan. More important than bricks and mortar is the thought of the architect. In a similar manner, the conception of the child as a psychic entity is more important than the attention paid to his physical nature. Certainly the two are inter-related ; but if one has *first* the right conception of the child, then all schemes of physical well-being will be developed to a wise and pre-determined end.

The three revolutionaries, Pestalozzi, Froebel and Montessori, are great because they have focussed their attention on the child as a soul, as a psychic and spiritual being. It is because of their mystical standpoint, which is the reverse of a materialistic view of the child, that their methods have produced such great changes in education.

Pestalozzi will always remain unique because he loved the child. The child was not to him a

problem in education ; the child was a manifestation from God. His own child was so regarded by him, so that he prays, " My child will one day become my judge ; O God, help me not to place any evil in such a pure soul ! " He felt the spiritual mystery of the child when he said, " The eyes of these angels are the greatest joy of my life." He so loved the orphans and other children whom he gathered round him, that they loved him in return, even when he felt that for their sakes he had to punish them. The children and he were in such unison of sympathy that they agreed voluntarily that they should be punished when they did wrong.

Among the many principles in education enunciated by Pestalozzi, there is one that ought to be written on the gateway of every Normal or Training School where teachers are trained. It is this :

No subject taught is worth a *sou* if it destroys courage and joy.

It is because Pestalozzi had a deep and radiating love of children that he enunciated for us a second principle in education. He said :

Teaching is not the essential principle in education ; that principle is love. For love is the eternal emanation of the Divine in us ; love is the central point of all education.

The changes produced in the child by a right system of education are not due to the system ; they are due to the teacher. Pestalozzi started his work with the children of the poorest classes and most of them orphans, for whom nothing had been done to awaken their faculties ; he says about his method of educating them :

I knew nothing of any scheme, of any method or any art which did not begin in the simplest way from my love of the children. I was convinced that my heart would change the state of the children, as quickly as the sun in spring awakens to life the earth which has been numbed by winter. I was not deceived ; before the snow disappeared from our mountains, my children were unrecognizable.

Froebel began as a helper of Pestalozzi, but later he added ideas of his own to child-education. Pestalozzi began with the conception that the faculties of a child are developed by exercise. He worked out methods of child-training so that the Children's sense of interest was continuously exercised. Froebel added to this the idea that the aim should be first to arouse voluntary activity in the child. It was Froebel who originated the idea of Kindergarten, "gardens of children," where the teachers are the gardeners. The Kindergarten child, spontaneous and free and happy, is surely what the child should be, rather than the child seated on a bench in a row, "like

rows of butterflies transfixed with a pin," as Dr. Maria Montessori once described them, directed in every gesture by the teacher, and taught that fear is inseparable from right conduct and learning.

Most parents who send their children to Kindergartens, and perhaps also most teachers in them, little know how deep a philosophy of life Froebel conceived even for the child. Froebel studied all that he could of every aspect of life and nature—science, philosophy, art—so that he might grasp the *unity of nature*. Education meant for him to feel the unity of creation and a knowledge of the Creator who is God. Therefore he says :

In creation, in nature and in the order of the material world, and in the progress of mankind, God has given us the true type of education.

For Froebel, the only happy man, the only right-living citizen, is he who stands at the Centre, as it were, of all things of earth and heaven. To make the happy man and citizen, it is necessary to begin with the child. The aim of Froebel's "gardens of children" was not merely to create places where children could learn by happy activity, but also places where they should begin to know, with their subtle senses, the unity of man and nature and God.

Of the three revolutionaries whom I have mentioned, Pestalozzi, Froebel and Montessori, the last is the greatest. Dr. Maria Montessori has been able to do a more far-reaching work, because there was less knowledge of every kind in the days of Pestalozzi and Froebel, compared to the knowledge of man and of nature with which she could begin her work.

Montessori starts with an axiom which revolutionizes our conception of the child. Our usual conception is that the child is just a tiny living creature, with no character or knowledge in him with which to begin his life ; it is therefore the task of us elders, parents and teachers, slowly to impress a character on the child. But Montessori's first axiom is that every baby has a character, and also a consciousness ready to function, if only the proper inducement is given to it. The child is not a lump of clay which we are going to mould with our hands into a shape which our loving imagination conceives. The child has a shape of his own, an individuality of his own, and potential energies of his own. Education is therefore not so much something which we do *for* the child, but largely something which we *refrain* from doing, so as not to interfere with his growth. For this, it is essential that we should understand what the child is.

The child is a mystery, a secret which we must discover. Therefore Montessori says :

Here is the aim of education ; first of all to discover the child and effect his liberation.

“ The liberation of the soul of the child,” becomes the theme of education ; that means, not so much to teach him what he does not know, nor to teach him what he does not *want* to know, but to lead into expression what he knows *already*. It is not that parents do not love their children, nor that teachers trained in Normal Schools are not anxious to help the child. The fault is that there is a wrong conception of the child to start with, as an inert entity who has to be awakened to life and understanding.

But Montessori's teaching is that the child, even the little baby, is eager to awaken and understand, and more still, is *trying* to understand and to act. But the child's attempts are misunderstood, and parents and teachers interfere with the child ; they suppress him in their attempts to help him, and this is done with the most loving motive of aiding the child. Now, Mother Nature, through the child's mother, has provided, in the mother's womb, a suitable environment for the *physical* embryo of the child. But the child has also a *psychic* embryo, and it is the duty of the adults to provide

a suitable environment for that *psychic* part of the child.

It is the emphasis upon the psychic life of the child which distinguishes the Montessori method. Montessori well says :

The forward step that has been made in the care of the child is this : that account is taken not only of his physical life but also of his psychic life. It is now often repeated that education should begin from life.

Montessori shows that adults usually impede the psychic growth of the child. They impose upon the child their rhythm, and try to force the child to fit into it. Have you not seen a mother or nurse holding a child by the hand, and walking at *her* usual pace as the adult, and the little one making rapid steps to keep pace with the elder ? That is what is happening all the time. We elders have a rhythm of our own for everything, our movements, our thoughts, our reactions ; absorbed in our rhythm, we do not realize that the child's rhythm is completely different.

One remarkable characteristic of the Montessori method is that the teacher has very little to do in the way of teaching, in the ordinary meaning of the word. The child's rhythm, his psychology, the ways of expansion of his consciousness, have to be studied ; there certainly is a science which the teacher must learn. But the teacher's

function is to provide the material which the child needs for his study *which he himself will organize*. He will do the studying by himself, and in the way which is most attractive and helpful to him. The teacher does not say, "Now, children, we are going to do this." First, all the children are not expected to do the same thing; and secondly, the child does not need to be told. He is so anxious to do, but he is anxious to do what *he* plans to do, not what the teacher plans for him to do. The most striking illustration of the method is what some Montessori children stated for themselves in the sentence, "Help me to do it *by myself*."

We often complain that such and such a child is inattentive, disorderly and troublesome. But that is because we have not helped him to find what interests him. Montessori says :

No sooner do the children find the objects that interest them than disorder disappears in a flash, and the wanderings of their minds are at an end.

There is required from the teacher or the parent, in the Montessori method, what Dr. Montessori calls "the *spiritual humility* which prepares us to understand the child." When the teacher has this *negative* mental attitude towards the child, an attitude which is free of preconceptions as to what child-nature is, the teacher's mind reaches

a state which Montessori describes as “pre-disposing to that illuminative state open to divine enlightenment.” Just as St. Francis, in his simplicity and mental negativity, looked at the birds, and addressed them (and the story goes that the birds bobbed their necks up and down in assent to his preaching), so the Montessori teacher, with her negative mental attitude, becomes something of a saint, with the saint’s characteristic of illumination.

I would like to speak more of the Montessori method, but that is not possible here. But I want to draw your attention to one remarkable development of the method. During the last few years, Maria Montessori has not only become saintly, she is also beginning to see the child with the mystic eyes of the saints, both of Christianity and Hinduism. For, in both those religions, God appeared as a Divine Child, in Christianity as Jesus, in Hinduism as Krishna.

Now, it is a strange fact, but one true in my own experience, that if you love children, you begin to understand God in a new way ; and, in a converse manner, there is a way of loving God, so that all children become dear to you. No wonder, then, that Montessori says, “That which the teacher must seek is to be able to see the child as Jesus saw him.”

How did Jesus see the child ? You know the incident :

And they brought young children to him, that he should touch them : and his disciples rebuked those that brought them.

But when Jesus saw it, he was much displeased, and said unto them, Suffer the little children to come unto me, and forbid them not, for of such is the kingdom of God.

Verily I say unto you. Whosoever shall not receive the kingdom of God as a little child, he shall not enter therein.

And he took them up in his arms, put his hands upon them, and blessed them.

I recall still the beautiful phrase about the child which Madame Montessori used once, when talking to me. She called the child *un piccolo Messia*, "a little Messiah." It is this wonderful conception of the child, as the revealer of the mysteries of God, which she tries to explain again and again in her last book, *The Secret of Childhood*. I will close this section of my lecture with three more quotations from that book. These are her words :

1. There is something mystical in the idea that the tiniest baby has its mental life. It might lead us to contemplate the new-born infant in the same spirit as that in which in religion we contemplate the Child Jesus, as the incarnation of a God truly present in the tiny body. So, we might imagine, is a human soul, hidden

in the tender, helpless body of a baby, a soul already developed and sensible, albeit dumb.

2. No one could have foreseen then that the child held within himself a secret of life, able to lift the veil from the mysteries of the human soul; that he represented an unknown quantity, the discovery of which might enable the adult to solve his individual and social problems.

3. In the vivid description of the Gospel, it would seem that we must help the Christ hidden in every poor man, in every prisoner, in every sufferer. But if we paraphrased the marvellous scene and applied it to the child, we should find that Christ goes to help all men in the form of the child.

“I loved you, I came to waken you in the morning, and you drove me away.”¹

“Lord, when did you ever come into our house in the morning to waken us? And when did we drive you away?”

“The child that was born of you, who came to summon you, was I. The child who begged you not to leave him was I.”

Foolish ones that we are! It was the Messiah! It was the Messiah, coming to waken us and to teach us how to love. And we saw only a child's naughtiness, and so we have lost our hearts.

I have mentioned that a great revolution in the treatment of the child began with Pestalozzi. Then came Froebel. And now Montessori is showing the way to great reforms. Is there a

¹ Referring to a scene narrated in the book, of a child who awakens early, and goes to kiss his parents, and is scolded, “Didn't I tell you not to wake me in the morning?” The child replies, “But I didn't wake you. I only touched you, I only wanted to give you a kiss.”

fuller understanding still of the child, beyond Montessori, going to be discovered some day ? My answer is, *Yes* ; and that not only is it going to be discovered, but that as a matter of fact it was discovered forty-one years ago by one of our Theosophical leaders. This is Charles W. Leadbeater, who died in 1934, at the age of 87. Forty-one years ago he delivered a lecture entitled “ Our Relation to Children ” ; that lecture shows how much we Theosophists who are working for children have to add to the work already done by others.

You are probably not aware how much already we Theosophists have done in the field of education. There is to-day a great movement called the New Education Fellowship. It has spread to most of the countries in Europe, and also to North America, and nearly all distinguished leaders of education are among its principal officers, or on its committees. It publishes a review in three languages. It has held its congresses in the principal capitals of Europe, and its two last congresses were in South Africa and Australia. But this powerful movement for the ideals of New Education began with a band of Theosophists in England, who created the “ Theosophical Fraternity in Education.” A few rich Theosophists then poured thousands of

pounds into experimental schools in connection with this work of the Fraternity. To-day, in India, the Theosophists have New Education Schools in several places ; there is a school in Australia, another in New Zealand. In fact, one of the first results of our study of Theosophy is to understand the child from a new standpoint.

Our special contribution to the education of children is well described by a phrase in Dr. Montessori's last book, *The Secret of Childhood* :

There is a part of the soul of the child that has always been unknown, and that must be known.

In our work we aim to discover this undiscovered part of the child's soul. We divide the education of the child into two parts, first, the visible education given in the school, and secondly, an invisible education given to the child by parents and teachers. That they are doing this is unknown to them, for they are doing it unconsciously and invisibly to themselves and to the child.

In these days, we all begin to understand the significance of the word " vibration." Our radio, when we " tune in " to some particular wavelength, teaches us that we hear sounds only because of waves created in our invisible

atmosphere called the æther. Not only has the invisible been discovered by science, the invisible is also being used by science to give us benefits. I will just mention how the invisible is being utilized in agriculture. A plant needs for its growth not only earth and water, but also sunlight. Now, there are certain vibrations of the sun's ray which we cannot see at all, because they do not affect our retina as colour ; these are the infra-red and the ultra-violet rays. Concentrate the infra-red rays on the roots of a plant, or certain ultra-violet rays on its leaves, and then a remarkably rapid growth takes place, which is not possible for the plant without the help of these invisible rays.

There are also invisible rays that are dangerous to life ; the X-ray, for instance, is injurious to the living cell, specially the cells in the reproductive organs ; the X-ray in some mysterious way eliminates the reproductive factor in the cell. At this actual moment, many experiments are being made in laboratories to discover whether what are called the "cosmic rays," rays with a power of penetration greater than any other ray, are producing changes of internal rearrangement in the reproductive cells of plants and animals, producing as a result new species. You will see that the invisible vibrations have

far more effect on the growth of all living things than we have hitherto suspected.

When, therefore, the Theosophist speaks of invisible influences in the education of the child, you will see that he is not postulating something unknown to science ; but, so far, in educational methods, these invisible factors in education are not being emphasized, except by our Theosophical teachers. Every object is continually emanating rays ; the colour of the wall in a schoolroom is emanating vibrations. Are they useful emanations or are they harmful ? Will a room whose walls are yellow help the children to work better in mathematics ? Is a green room or a blue room better for geography ? These are not fanciful problems, but problems needing careful experiment.

In the Montessori system which I have briefly described, I would like to stress one idea : it is that the unborn child is composed not only of the physical embryo, which lives in the womb of the mother, but also of a *psychic embryo*. This psychic embryo is composed of certain faculties that are innate in the child. The Montessori system is valuable because of the conception that the child is not like a blank sheet of paper with no writing on it, nor like a shapeless lump of clay ; on the other hand, the child, even as the helpless

baby, has an innate character. The baby *wants* to grow, it *wants* to speak and act and understand. The baby is not a passive consciousness, but on the other hand a consciousness that is active, however feebly, because of the lack of organization in the beginning of the brain-cells.

The child, then, when born, is already an individual. Now, we know that every child, even from the beginning, manifests certain tendencies which we call good or bad, in other words, which are social or anti-social. How they come to exist in the child is a most fascinating problem, but I shall not deal with it. These qualities, whether good or bad, are dormant in the child; can we arrange a system of education so as to awaken only the good qualities and not the bad? That is, specially, the experiment in our Theosophical schools.

Here we are handicapped, because the parents do not understand how, by means of the vibrations which they continually emanate, they are influencing the child all the time. Often, with the best of intentions, they call into activity the latent germs of evil in the child, the germs of anger, combativeness, sexuality, and other anti-social attributes. Now, the psychic embryo of the child is enormously sensitive, and

parents and teachers can mould it in the right direction, or the wrong.

Let me here quote what was written forty-one years ago by C. W. Leadbeater :¹

“Now, if we want to understand our duty towards the child we must first consider how he came to be what he is—that is to say, we must trace him back in thought to his previous incarnation. Fifteen hundred years ago or so your child was perhaps a Roman citizen, perhaps a philosopher of Alexandria, perhaps an early Briton ; but whatever may have been his outward circumstances, he had a definite disposition of his own—a character containing various more or less developed qualities, some good and some bad.”

The soul of the child finished his last incarnation in the same manner as most people come to the end of their earthly life, that is, with some good qualities and some bad. But when the soul returns :

“Observe that these are not as yet in any way qualities in action ; they are simply the germs of qualities, and for the moment their only influence is to secure for themselves a possible

¹ *Our Relation to Children*, by C. W. Leadbeater, a pamphlet published by the Theosophical Publishing House, Adyar, Madras, India.

field of manifestation, by providing suitable matter for their expression in the various vehicles of the child. Whether they develop once more in this life into the same definite tendencies as in the last one, will depend very largely upon the encouragement or otherwise given to them by the surroundings of the child during its early years. Any one of them, good or bad, may be very readily stimulated into activity by encouragement, or, on the other hand, may be, as it were, starved out for lack of that encouragement. If stimulated, it becomes a more powerful factor in the man's life this time than it was in his previous existence ; if starved out, it remains all through the life merely as an unfructified germ, and does not make its appearance in the succeeding incarnation at all.

“ This, then, is the condition of the child when first he comes under his parents' care. He cannot be said to have as yet a definite mind-body or a definite astral body, but he has around and within him the matter out of which these are to be built.

“ He possesses tendencies of all sorts, some of them good and some of them evil, and it is in accordance with the development of these tendencies that that building will be regulated. And this development in turn depends almost

entirely upon the influences brought to bear upon him from outside during the first few years of his existence.

“It is simply impossible to exaggerate the plasticity of these unformed vehicles. We know that the physical body of a child, if only its training be begun at a sufficiently early age, may be modified to a very considerable extent. An acrobat, for example, will take a boy of five or six years old, whose bones and muscles are not yet as hardened and firmly set as ours are, and will gradually accustom his limbs and body to take readily and with comfort all sorts of positions which would be absolutely impossible for most of us, even with any amount of training. Yet our own bodies at the same age differed in no essential respect from that boy's, and if they had been put through the same exercises they would have become as supple and elastic as his, though now that they are definitely set no efforts that we could make, however long continued, could give them the same easy flexibility.

“Now if the physical body of a child is thus plastic and readily impressible, his astral and mental vehicles are far more so. They thrill in response to every vibration which they encounter, and are eagerly receptive with regard

to all influences, whether good or evil, which emanate from those around them. And they resemble the physical body also in this other characteristic—that though in early youth they are so susceptible and so easily moulded, they very soon set and stiffen and acquire definite habits, which, when once firmly established, can be altered only with great difficulty.

“When we realize this, we see at once the extreme importance of the surroundings in which a child passes his earliest years, and the heavy responsibility which rests upon every parent to see that the conditions of the child’s development are as good as they can be made. The little creature is as clay in our hands, to mould almost as we will ; moment by moment the germs of good or evil quality brought over from the last birth are awakening into activity ; moment by moment are being built up those vehicles which will condition the whole of his after life ; and it rests with us to awaken the germ of good, to starve out the germ of evil. To a far larger extent than is ever realized by even the fondest parents, the child’s future is under their control.

“Think of all the friends whom you know so well, and try to imagine what splendid specimens of humanity they would be if all their good

qualities were enormously intensified, and all the less estimable features absolutely weeded out of their characters.

“*That* is the result which it is in your power to produce in your child, if you do your full duty by him ; such a specimen of humanity you may make him if you will but take the trouble.

“ But how ? you will say ; by precept ? by education ? Yes, truly, much may be done in that way when the times comes ; but another and far greater power than that is in your hands—a power which you may begin to wield from the very moment of the child's birth, and even before that ; and that is the power of the influence of your own life. To some extent this is recognized, for most civilized people are careful of their words and actions in the presence of a child, and it would be an unusually depraved parent who would allow his children to hear him use violent language, or to see him give way to a fit of passion ; but what a man does not realize is that if he wishes to avoid doing the most serious harm to his little ones, he must learn to control not only his words and deeds, but also his *thoughts*. It is true that you cannot immediately see the pernicious effect of an evil thought or desire upon the mind of your child, but none the less it is there, and it is more real and more

terrible, more insidious and more far-reaching than the harm which is obvious to the physical eye.

“ If a parent allows himself to cherish feelings of anger or jealousy, of envy or avarice, of selfishness or pride, even though he may never give them outward expression, the vibrations which he thereby causes in his own desire-body are assuredly acting all the while upon the plastic astral body of his child, tuning its vibrations to the same key, awakening into activity any germs of these sins that may have been brought over from his past life, and setting up in him also the same set of evil habits, which when they have once become definitely formed will be exceedingly difficult to correct. And this is exactly what is being done in the case of most of the children whom we see around us.

“ As it presents itself to a clairvoyant, the aura of a child is very often a most beautiful object—pure and bright in its colour, free, as yet, from the stains of sensuality and avarice, and from the dull cloud of ill-will and selfishness which so frequently darkens all the life of the adult. In it are to be seen lying latent all the germs and tendencies of which we have spoken—some of them evil, some of them good : and thus the possibilities of the child’s future life lie plain before the eye of the watcher.

“ But how sad it is to see the change which almost invariably comes over that lovely child—aura as the years pass on—to note how persistently the evil tendencies are fostered and strengthened by his environment, and how entirely the good ones are neglected ! And so incarnation after incarnation is almost wasted, and a life which, with just a little more care and self-restraint on the part of the parents and teachers, might have borne rich fruit of spiritual development, comes practically to nothing, and at its close leaves scarce any harvest to be garnered into the ego of which it has been so very one-sided an expression.

“ When one watches the criminal carelessness with which those who are responsible for the bringing-up of children allow them to be perpetually surrounded by all kinds of evil and worldly thoughts, one ceases to marvel at the extraordinary slowness of human evolution, and the almost imperceptible progress which is all that the ego has to show for life after life spent in the toil and struggle of this lower world. Yet with so little more trouble so vast an improvement might be introduced ! ”

In several places Montessori stresses the fact that it is the *parents* who are responsible for any anti-social behaviour which a child may manifest.

She describes instance after instance of the subtle pride and resentment of the parent who desires to dominate and crush the child, how unconsciously ego-centric the parent is, all in the name of affection towards the child. It is this influence of the parent—and also of friends and nurses—which our Theosophical writer described forty-one years ago :

“The very greatest care, then, ought to be taken as to the surroundings of children, and people who will persist in thinking coarse and unloving thoughts should at least learn that while they are doing so they are unfit to come near the young, lest they infect them with a contagion more virulent than fever. Much care is needed, for example, in the selection of the nurses to whom children must sometimes be committed ; though it is surely obvious that the less they are left in the hands of servants the better. Nurses often develop the strongest affection for their charges, and treat them as though they were of their own flesh and blood, yet this is not invariably the case, and, however that may be, it should be remembered that the servants are almost inevitably less educated and less refined than their mistresses, and that, therefore, a child who is left too much to their companionship is constantly subjected to the

impact of thought which is at least not unlikely to be of a less elevated order than even the average level of that of his parents. So that the mother who wishes her child to grow up into a refined and delicate-minded man should entrust him to the care of others as little as possible, and should, above all thing, take good heed to her own thoughts while watching over him.

“Her great and cardinal rule should be to allow herself to harbour no thought and no desire which she would not wish to see reproduced in her son. Nor is this merely negative conquest over herself sufficient, for, happily, all that has been said about the influence and power of thought is true of good thoughts just as much as of evil ones, and so the parents' duty has a positive as well as a negative side. Not only must they abstain most carefully from fostering, by unworthy or selfish thoughts of their own, any evil tendency which may exist in their child, but it is also their duty to cultivate in themselves strong, unselfish affection, pure thoughts, high and noble aspirations, in order that all these may react upon their charge, quicken whatever of good is already latent in him, and create a tendency towards any good quality which is as yet unrepresented in his character.

“Nor need they have any fear that such effort on their part will fail of its effect, because they are unable to follow its action for lack of astral vision. To the sight of a trained clairvoyant the whole transaction is obvious ; he would distinguish the vibrations set up in the mind-body of the parent by the inception of the thought, would see it radiating forth, and note the sympathetic vibration created by its impingement upon the mind-body of the child ; and if he renewed his observations at intervals during some considerable period, he would discern the gradual but permanent change produced in that mind-body by the constant repetition of the same stimulus to progress. If the parents themselves possessed the astral sight, it would, no doubt, be of great assistance to them in showing exactly what were the capabilities of their child, and in what directions he most needed development ; but if they have not yet that advantage, there need not, therefore, be the slightest doubt or question about the result, for that must follow sustained effort with mathematical certainty, whether the process of its working be visible to them or not.

“And not only should a parent watch his thoughts, but his moods also. A child is quick to notice and to resent injustice ; and if he finds

himself scolded at one time for an action which on another occasion caused only amusement, what wonder that his sense of the invariability of nature's laws is outraged! Again, when trouble and sorrow comes upon the parent, as in this world it sometimes must, it is surely his duty to try, as far as possible, to prevent his load of grief from weighing upon his children as well as upon himself; at least when in their presence he should make a special effort to be cheerful and resigned, lest the dull, leaden hue of depression should extend itself from his aura to theirs.

“Yet again, many a well-meaning parent has an anxious and fussy nature—is always fidgeting about trifles, and worrying his children and himself about matters which are really quite unimportant. If he could but observe clairvoyantly the utter unrest and disquiet which he thus produces in his aura, and could further see how these vibrations introduce quite unnecessary agitation and irritation into the susceptible auras of his children, he would no longer be surprised at their occasional outbursts of petulance or nervous excitability, and would realize that in such a case he is often far more to blame than they. What he should contemplate and set before him as his object, is a restful, unruffled spirit—the peace which passeth all understanding—

the perfect calm which comes from the confidence that all will at last be well.

“ It is further obvious that the training of the parents’ character which is necessitated by these considerations, is in every respect a splendid one, and that in thus helping on the evolution of their children they also benefit themselves to an extent which is absolutely incalculable, for the thoughts which at first have been summoned by conscious effort for the sake of the child will soon become natural and habitual, and will, in time, form the background of the parents’ entire life.

“ It must not be supposed that these precautions may be relaxed as the child grows older, for though this extraordinary sensitiveness to the influence of his surroundings commences as soon as the ego descends upon the embryo, sometimes long before birth takes place, it continues, in most cases, up to about the period of maturity. If such influences as are above suggested have been brought to bear upon him during infancy and childhood, the boy of twelve or fourteen will be far better equipped for the efforts which lie before him than his less fortunate companions with whom no special trouble has been taken. But it must be remembered that he is still far more impressionable than an adult, and the same strong help and guidance upon the mental plane

must still be continued in order that the good habits both of thought and of action may not yield before the newer temptations which are likely to assail him.

“ Although in his earlier years it was naturally chiefly to his parents that he had to look for such assistance, all that has been said of their duties applies equally to anyone who comes into contact with children in any capacity, and most especially to those who undertake the tremendous responsibilities of the teacher. The influence of a master for good or for evil over his pupils is one that cannot readily be measured, and (exactly as before) it depends not only upon what he says or what he does, but even more upon what he thinks. Many a master repeatedly reprovcs in his boys the exhibition of tendencies for the creation of which he is himself directly responsible ; if his thought is selfish or impure, then he will find selfishness and impurity reflected all around him, nor does the evil caused by such a thought end with those whom it immediately affects.”

I will give only one more quotation from our Theosophical writer, for it deals with a fundamental relation between parents and children :

“ We cannot too strongly or too repeatedly insist that parentage is an exceedingly heavy

responsibility of a religious nature, however lightly and thoughtlessly it may often be undertaken. Those who bring a child into the world make themselves directly responsible to the Law of Karma for the opportunities of evolution which they ought to give to that ego, and heavy indeed will be their penalty if by their carelessness or selfishness they put hindrances in his path, or fail to render him all the help and guidance which he has a right to expect from them. Yet how often the modern parent entirely ignores this obvious responsibility ; how often a child is to him nothing but a cause of fatuous vanity or an object of thoughtless neglect ! ”

In Montessori's last book, *The Secret of Childhood*, she points to a very noteworthy fact. She says :

Man who up to now has built only a *world for the adult* must set to work to build a *world for the child*.

But why must the child be thus singled out ? What of the poor, the sick, the blind, the crippled ? Why especially the child ? For a reason which I will try to explain.

The world we live in is an imperfect world. The vast majority of men take the world as it is. They do not feel any call to make it any better. But there are a few of us who feel that we cannot be happy while there is so much preventible

misery and degradation. We want eagerly to work in some reform. For this, we need clear vision and strength. As to a clear vision, there are any number of gospels of reform, but they are somewhat confusing, and we would therefore like to know which scheme of reform will produce the greatest and quickest good. And as to strength, the problem of reform is so vast and overwhelming, that we are often utterly discouraged and feel that it is a waste of time to try to do anything at all.

The vision and the strength which we need will come *from the child*. It is for that reason that I have called this address, "God's Agents—the Children." For, in a mystical way, the children can open to us a book of wisdom, and from their happy faces rays of strength can radiate to charge us with courage.

As we live in a world of action, busy men and women with daily duties and occupations, sometimes we are apt to forget that our world of action is rooted in a spiritual world. All that inspires us to do the best and be the best is derived not from this visible and material world, but from an invisible and spiritual world. Men often term that other world "God," and they term "religion" the bridge between our world and Him. There are many forms of

religion. In the past, in India, we find that the *Teacher* was the inner sanctuary of holiness, and that whoever found his teacher, his Guru, found God. That bridge still remains in India.

In ancient Greece it was the *Youth* who was the bridge between man and God. In the Christianity of the Middle Ages, in the days of the troubadours, *Woman* was the bridge. For many a man to-day she is still the bridge. In exactly the same way, the *Child* is the newest bridge between man and God. That is one of the secrets of the world to-day. It was to reveal that secret that Christ in Palestine and Krishna in India became children.

If God, the indescribable Majesty of the universe, the Source of all Truth and Beauty "was made flesh," and lived in a cradle and played as a child in Palestine and India, it was to show that all children have in them the nature of Christ and Krishna. If we can only turn our eyes in a new direction, and discover the "secret of childhood," then we shall know that children are more than children. They are messengers from a realm of beauty and wisdom and strength; they can lead us by the hand to the top of Pisgah mountain and show us the land of our hopes and dreams.

If only you know how to love children, or if you cannot love them, know at least how to look at them in wonder and with eager desire to understand, then God is very near. It is not necessary to go to church or temple or mosque to find Him. You need not leave the crowded city and go into the fields and forests. Any little child will tell you where God is. I know where God is, for me ; the children always show me the road.

It can be the same to you. If religion means nothing to you, turn to the children. You will find in them an exquisite new religion, which will reveal the world to you in youth and beauty.

If only we could build the perfect world for all ! That will certainly come some day. God's Agents, the children of to-day, will achieve that task, if only we will give them the aid they ask of us now, when they are little. For when they grow to manhood and womanhood, they will succeed where we have failed.

So I reveal to you this great mystery of life to-day : " God's Agents—the Children."

CHAPTER VI

THE RELIGION AND PHILANTHROPY OF FREEMASONRY

IT must be well known to most of you that, when the era of Fascism began in Italy, one of the first acts of the Fascist Government was to suppress Freemasonry. Freemasonry has been suppressed in Germany also. Since November 1937, in Brazil, it has been suspended, that is to say, Freemasons cannot hold meetings in their Lodges, but the institution has not been declared illegal. In some cities in Brazil, however, Masonic Lodges are already being allowed to hold meetings.

This hostility shown towards Freemasonry during the last twenty years, in many countries which no longer believe in a democratic form of government, is a very instructive lesson regarding the trend of civilization at the present moment.

Of course, the hostility towards Freemasonry from the Roman Catholic Church is well known to all. In 1737, Freemasonry was formally

banned by a papal bull of Pope Clement XII. According to the Roman Church to-day, to be a Freemason is to condone blasphemy against religion, and immorality and dishonesty, and all that is against the righteousness of God.

Now, what is the reason of this dual attack just now on Freemasonry, first, from the side of the Roman Church (you must note that it is the *Roman* Church, and not any Protestant Church which is against Freemasonry), and secondly, from certain governments which believe in the totalitarian state rather than in free democracy? The reason given by the Roman Church is that Freemasonry is a blasphemy, because it presumes to imitate certain of the sacred ceremonies of the Church; the reason given by the governments is that it is a secret political organization injurious to the proper functioning of the state. To put the two reasons briefly, the Church denounces Freemasonry because it proclaims a new form of religion, and the governments denounce Freemasons because they interfere in politics. The double accusation amounts, then, to this: that Freemasonry is both a religion and a political creed.

Now, no one in England or the United States ever accuses Freemasonry of either of these presumed crimes. In England, the King of

England and many of the Royal Family, and a large number of representative men in politics, are Freemasons, and so they know that there is no activity of English Freemasonry which threatens the freedom of the government guaranteed to the citizens. Moreover, quite an appreciable number of the priests of the English Church are Freemasons, and that is surely a proof that they do not find anything in Freemasonry opposed to the teachings of Christ or the doctrines of the Church of England. All this is also true regarding Freemasonry in the United States. Most of the leaders in public life and in business are Masons ; many Protestant ministers also are among the number. It is stated that there are nearly two millions of Freemasons in that country ; they are respected citizens, and I have never heard them accused of irreligion or blasphemy. Nor is there any charge that Freemasonry there tries to control politics.

Indeed, "fraternal organizations" are very popular in the United States ; they appeal greatly to the temperament of the people, both men and women. In addition to Freemasons, there are Oddfellows, Elks, etc. Each has a ritual, with robes, secret words and signs, etc. The Roman Catholics there, have therefore organized a ritualistic fraternal order of their own, with

robes and rites, with secret words und signs, called the "Knights of Columbus." There is in the United States an order for women called the "Order of the Eastern Star," under the supervision of freemasonic Grand Lodges ; the Eastern Star, however, is not Freemasonry though it follows a similar line of ritual, with robes, signs, secret words, etc. Roman Catholic women have naturally an organization of their own.

Though in England and the United States, a great respect is evinced by the public towards Freemasonry as an institution, I am bound to admit that the charge—that Freemasons have used their institution to control politics, so as to gain benefits for themselves—can be justified regarding Freemasonry in France, and regarding Freemasonry in Italy before the advent of Fascism. A similar charge may be true in this country ; I have no information one way or the other. That Freemasonry has exercised a powerful influence in politics—specially in Latin-American countries—is true. But why not in countries like England, Holland, Denmark, Sweden, Switzerland or the United States ? The answer to this is most significant. Let me mention in passing that, in November 1937, a plebiscite was taken in Switzerland whether

Freemasonry should be suppressed or not ; the vote of the people was in favour of Freemasonry.

It is a noteworthy fact that Freemasons everywhere are interested in the welfare of the Community. Was it not said by Christ that man has two principal duties, the first, to love God, and the second, to love his neighbour ? It is the second half of this precept of Christ on which Freemasonry lays special stress. The duty of a Freemason is to practise the virtues of "brotherly love, relief of the distressed, and truth," first of all towards his fellow-Freemasons ; but that duty does not cease there. He is trained in his Masonic Lodge in such a manner that he is reminded of these virtues towards his "neighbour," and if he is a true Mason, he becomes a man of brotherliness, charity and honour towards all. Freemasonry is not a gospel of *personal* salvation, such as is preached by the religions ; it is far more a gospel of *collective* salvation, if I may put it so.

Of course, all Freemasons everywhere are not all of them ideal Freemasons ; but then, are all Christians ideal followers of Christ ? There are black sheep everywhere. But one does not judge any institution of mankind by its worst specimens only, who are after all a minority. The sense of justice and the loyalty to truth

require that the majority should be judged first, and then only the minority.

Since Freemasonry emphasizes the practice of Brotherhood as a special virtue, inevitably, therefore, a Freemason becomes interested in all that affects the welfare of his fellow-men. If his "neighbour" is suffering from injustice and oppression, no good Freemason can remain indifferent ; nor should *any* man remain indifferent, if he is a true Christian.

Freemasonry, in its modern form, began in 1717, in England, when four English Lodges formed themselves into a united body. There is, however, a Masonic tradition that Freemasonry in England dates back to the first Christian martyr of England, St. Alban, who was martyred in A. D. 303. St. Alban is said to have introduced Masonry into England from Rome, where it had been introduced by Roman soldiers from the far East.

Now, I want you to note this significant fact that, when Freemasonry began in England in 1717, and in the United States at about the same time, both countries had accomplished a political development which made an influence of Freemasons in politics superfluous. Let me illustrate. You know that, in many countries, the authority in power can arrest anyone and keep him under

lock and key as long as it likes, and that there is no process of law to challenge the dictatorial power of those who represent the Government at the time. Any moment, by decree, a censorship can be established over newspapers, books, lectures, meetings, etc. While a country may call itself a democracy, it is that often only in name ; any moment the rights of the citizen to the freedom of his person and to liberty of expression of opinion, within the law, can be superseded by executive authority exercised through the police.

Now, the ancestors of the English, both in England and in the United States, had fought for centuries against autocratic rulers, and had won in the struggle and secured for themselves certain inalienable rights, long before Freemasonry began its work. Take, for instance, the power of the police to arrest in England. The police have always that right ; but before arresting, except in the case of an individual found breaking the law at the moment, the police must have the authority to arrest, in a document signed by a special officer. But above the highest executive power in the land is a law, which confers on every citizen when arrested the right to be brought before a judge within a few days ; the police who arrest must state, in open court, with the

citizen arrested present and represented by his advocate, the reason for the arrest. It is for the judge to decide, in open court, whether the arrest is within the law or not. This process is known as *habeas corpus*, from the two Latin words which mean "you have the person."

As to the free expression of opinion, the only limitation is that no law must be infringed, and the rights of others must be respected. There is, in England, a very stringent law of libel ; while the citizen can express himself freely by voice or in writing, he must, first, be sure of his facts that they are true, and secondly, he must prove that it is conducive to public welfare that he should publish the facts. If he is unable to justify both these requirements of the law, he is liable to be condemned, either to go to prison, or to pay heavy damages for defamation. All these and many other rights of the citizen, which it is too tedious here to mention, are incorporated into the Constitution of the country ; these rights are as the air which the Englishman breathes in England. If, as happens in time of war, any right, won by long battles against kings, priests and military, needs in any way to be restricted, it can only be done by passing a new law by the English Parliament, but not by mere

executive decree. In France, the same rights were won in 1789 in the French Revolution.

You will therefore see that there is no cause why, in the public and private life of England, Freemasons should take up the rôle of the defenders of the rights of the people. But it is far otherwise in many other countries. For instance, here in South America, before the Spanish colonies, and the Portuguese colony of Brazil, gained their freedom as independent States, Freemasons were prominent among the first liberators. Bolívar, San Martín, O' Higgins, Belgrano, Rivadavia, and I do not know how many other national leaders, were Freemasons. In Italy, Garibaldi and Mazzini were Freemasons, and they deliberately used the sense of brotherhood and the protection of the oppressed which Freemasonry teaches, to help the unification of Italy. As all know, that unification could only be accomplished by abolishing the power of the Pope as a temporal king in the Papal States.

I have not enough words to condemn the use of the power of the solidarity of Freemasonry when that power is used for the selfish purposes of gaining profit in business, or better posts in Government service, or for controlling secretly the administration of Government. There is not one word in the teachings of Masonry which

encourages such a misuse of the power of Brotherhood. But the interference of Freemasons, when they act to safeguard the rights of the people, must be judged as justified or as unjustified, according to the conditions of the countries where they are living. Such interference would be utterly wrong in England, or the United States or other countries, where there already exists a mechanism of law to bring about any necessary change in law or administration. In those countries, it is a waste of time and energy for Freemasons to enter into fields of action already occupied by other bodies.

But in other countries—and it is not a part of my present task to name them, like a school-master naming the bad boys in a class—if Freemasons are active in politics, it can only be because politics are so corrupt and oppressive that it becomes the duty of the citizen not only to defend his own rights, but also those of others who are less capable than he of defending themselves. If the word “brotherhood” has any meaning, if the words of Christ mean that it is our duty to love our neighbour as ourselves, then, our sentiments of brotherhood and love must not remain mere sentimental professions of belief ; they must become in our lives a dynamic creed, which teaches us to be ready to stake our lives to

defend and protect those weaker than ourselves.

Freemasons have already a splendid record in the service of Humanity, as defenders and protectors of those who are down-trodden and weak, and are held in the bonds of physical or intellectual slavery. Long may this tradition of the service of the people continue in Freemasonry.

I said at the beginning that the accusation against Freemasonry from the Roman Church is that it is a blasphemy against Christianity. Certainly Freemasonry is a form of religion, for its teachings proclaim the existence of a Divinity who rules the universe. Freemasons are not, therefore, atheists, but deists. But the Deity in whom they believe is not God as conceived in Christianity or Hinduism, in Judaism or Muhammadanism, or in Zoroastrianism or Confucianism, the principal religions in the world to-day which proclaim the existence of God.

Now, there are Christians who believe in God, and denounce all the followers of the Prophet Muhammad as children of the Devil, even though they worship God under the name of Allah. This, of course, is what took place in the Crusades. If you believe that Christ only is the true representative of God, and that all who do not believe in Him, though they believe in God under

other names like Allah, Shiva, Vishnu, Jehovah, Ahuramazda, are condemned to eternal damnation, unless they accept Christ, of course you must encourage all missionary effort to destroy all their religions, and to establish Christianity in their stead.

Now, in Freemasonry, the Author and Ruler of the universe is designated by terms which all—whether Christians, Hindus, Jews, Muhammadans, Zoroastrians or Confucians—can accept with full reverence. He is called by many names in the various degrees of Freemasonry ; the two names best known are the “Great Architect of the Universe” and the “Grand Geometrician of the Universe.” Under these names all can worship Him, as His children, and there is no dispute as to the superiority of one aspect of God over another. A Christian Freemason remains a Christian and worships Christ ; but he does not consider that he is, therefore, bound to despise the other religions, and to consider the good men in other faiths as farther away from the Love of God than he is.

I mentioned that there is a charge against Freemasonry that it travesties in its ceremonies the sacred mysteries of Christianity. It does nothing of the sort, and there is nothing but reverence to God and His works in every degree

of Freemasonry. But it is true that, in some of its higher degrees, certain ceremonies are similar, in some ways, to ceremonies of the Roman Church. But this is not due to any borrowing by Freemasonry of anything that is exclusively the characteristic of the Roman Church. The similarity is due to quite a different reason, that all rituals, in every religion, are all based on certain fundamental truths of the mysteries of God.

I will take, as an example, the most sacred ceremony of Christianity, that of the Holy Eucharist. As you all know, after a ceremony of prayers and gestures by the priest, the bread and the wine are said no longer to be bread and wine, but to have become transformed into the Body and Blood of Christ. The devotee then partakes of the sacred elements, in other words, he allows God to enter into him under the semblance of a substance which is eaten. But this ceremony of communion with God, by eating a substance which has become transformed into God, ante-dates by centuries the birth of Christianity. This mystery, that God is mystically present in a physical substance, after it has been purified and consecrated, exists in Hinduism and Zoroastrianism. In Zoroastrianism, light and fire are the vehicles of the divine

emanations ; in Hinduism not only light and fire, but also the ashes of the sacred fire are such manifestations ; and in the cult of Vishnu in Hinduism, a certain food, wheat boiled and mixed with butter, is given after its consecration to the worshipper, to commune through it with God. All that happens from Good Friday to Easter morning—the weeping for the death of the God, carrying His body in procession, and then the final jubilation because the God has been resurrected from the dead—existed in ancient Mesopotamia, in the story of the God Attis, and in Egypt in the story of the God Osiris. There is to-day a vast literature on this subject of the similarities of mystical rites in the religions.

Now, Freemasonry is very old, and contains some of these ancient ceremonies, which long ante-date the ceremonies of the Roman Church. It would therefore be just as accurate to say that the Roman Church borrows and travesties the sacred ceremonies of Freemasonry, as to say that Freemasonry is a blasphemous imitation of Christian ceremonies. Neither statement is true. The truth is that neither has borrowed from the other, but each has developed along its own line. But this is true, that both are based on the eternal mysteries of God.

I mentioned at the beginning that the Roman Church accuses Freemasonry of substituting a new form of religion in place of that of Christ. It is perfectly true that Freemasonry is a form of religion, but it does not contradict the teachings of Christ. On the contrary, Freemasonry fulfils His teachings, by applying them to daily conduct in ways that the Christian Churches have not succeeded in doing. That is why many Freemasons take such pleasure in attending their Lodges, while they are bored in Church, where what is said and done by the priest often seems to have so little contact with life.

The first principle of Freemasonry strictly fulfils Christ's first commandment, which says, "Thou shalt love the Lord Thy God with all thy heart, with all thy soul, and with all thy mind." Now, I know Freemasonry intimately ; I know the work done in every grade except the highest. Masonry has Thirty-three degrees, and I possess all the degrees up to the Thirty-second. The highest degree is of an executive character, and has little to add in the way of teaching. In every one of the Thirty-two degrees which I know, the spirit is religious in the broadest sense of the word. The spirit of religion is not sectarian ; it is so universal that men of all faiths can give their adhesion to Freemasonry.

It is true that God is called by many names ; but why should mere names matter if the Supernal Reality is behind them ? In Freemasonry we are taught that God is the God of all mankind and of the universe, and that He manifests Himself to us men in many forms to guide us.

There is one truth concerning God taught us in Freemasonry which is absent in most forms of religion. Usually in the religions the teaching says that God created the universe in the beginning, but it says little regarding what He is doing now, about this world of ours so full of disorder. Religion gives us the picture of God residing in Heaven, doing nothing but watching to see how we struggle along on earth in our darkness, and try to create a little order out of chaos. Now, Freemasonry tells us that God not only created the universe in the beginning, but that He is working upon the universe and moulding it to a better shape, all the time.

God is the Great Architect of the Universe ; He has made the plan of a Perfect Universe, and He is steadily building the universe towards that perfection. God is an active God, with a mighty plan of work to create order out of the disorder which mankind has created in His plan. He allows us to create disorder, for He does not

desire us, His children, to be mere slaves of His will. But at the same time He asks us to work with Him, to create the Perfect Universe.

It is this teaching, specially, which so appeals to Freemasons. God does not say, "Bow down and worship Me"; He says to the Freemason, "Understand My Plan, and work with Me. That is the best way of proving that you love Me and worship Me." In hundreds of ways, Freemasonry reiterates and amplifies the teaching that God needs us, and that we must help Him in His work of creating Heaven upon earth.

There is another characteristic of this religion of action, which Freemasonry propounds, which differentiates it from the great religions. This is not so easy to explain, without revealing secrets of Freemasonry which I am bound by oath not to reveal. As a matter of fact, however, all the rituals of Freemasonry, inclusive of that of the Thirty-third and highest degree, have been published, of course not by Freemasons.

Now, the great religions tell us what Righteousness is, that is, what our conduct should be as religious men and women. Their teachings are given to us sometimes in prayers, and sometimes in ethical precepts, like those of Christ in His "Sermon on the Mount." You will recall

how He gives us certain "beatitudes," such as, "Blessed are the pure in heart for they shall see God." Our religious life is formulated for us in precepts and prayers. When there are ceremonies, we are told to watch, but little is told us to explain the meaning of the ritual.

Masonry also teaches us beatitudes, but not by giving us truths formulated in words, but formulated as *drama*. An appeal is made to the imagination by dramatizing life. We understand a truth better when it is dramatized, rather than when it is merely described in words to our mind. Think of the story of Faust and Marguerite. Marguerite's love and sacrifice and Faust's selfishness and betrayal are more real when dramatized, than when those facts are described to us merely in Goethe's poem. Romeo and Juliet read as a story has not a tenth part of the effect on our imagination as when the story takes place as a drama on the stage.

In a similar way, in every degree of Freemasonry, Life, in all its many phases of good and evil, heroism and cowardice, selfishness and self-sacrifice, is dramatized. The truths concerning our actions to love God and serve Him, and to love our neighbour as ourselves, are dramatized in Freemasonry. Every degree of

Freemasonry has its special truth to reveal to the candidate concerning Righteousness. And the striking fact is, that in Freemasonry the candidate not only assists at a drama, but he also takes part in it ; he is himself one of the actors, and so understands and remembers.

Every possible virtue is taught in Freemasonry. Right conduct towards God and man is always the theme. Now, life has myriads of phases ; some of them we call religion, science, art, business, philanthropy, competition, war, health, disease, good and evil. Masonry dramatizes them, and by making the Freemason take various rôles in a drama, makes him remember the virtues represented by the rôles. The first grade of Masonry is that of the Apprentice, who is to learn the rudiments of the work of purification of his character. But he is not given a sermon about the building of character. What he is to learn is taught to him as a drama. Then comes the next stage of Craftsman, when the Apprentice is capable of a fuller growth in character. New truths about life are taught to him. When he understands them, he passes to the next grade of Master-mason. There he learns one of the greatest truths of life, that the death of our body does not affect our immortal life as soul. But all these teachings are enacted in drama. When,

at last, as a good Freemason, when he has lived the precepts of Brotherhood, Charity and Truth, and has served his Lodge in its many forms of activities, his brethren elect him as the Master of his Lodge, he sits in the Master's chair, as the representative of King Solomon. He enacts the rôle of King Solomon, to learn thereby certain virtues.

In a similar manner, in the various degrees, the Freemason takes his part in various aspects of life, which are intensely dramatized. In this dramatization, the history of Israel in the *Old Testament* is largely used ; but that is only because modern Freemasonry descends to us from Egypt and Chaldea by way of Palestine. In Hinduism there are certain rituals where there is also dramatization, but naturally the characters in the rôles are different. In Egypt, the chief character in the Masonic mysteries was the God Osiris, and the lesser ones, Isis, Nephthys, his four children, and many other Gods.

Let me just mention some of the dramatic rôles which the Freemason assumes for the time, in the various degrees, to learn from the drama certain aspects of life and the virtues connected with them. He becomes a Warden, a Master, an Overseer, a Priest, a Prophet, a Prince, a General, a Commander, a Judge, a Prelate, a

Sovereign. Each aspect of life teaches him a new form of loving God and of serving his neighbour.

Another striking aspect of Freemasonry, which differentiates it from certain religions, is the Friendliness of God revealed in its teachings. You know how in your own religion of Christianity, God is largely a God of terror ; He threatens you—at least His priests do, in His name—with eternal damnation. You are told that you are vile, that there is an original sin in you (though you never sinned), and that if God ignores your sinfulness because you are repentant, it is an act of grace on His part, and therefore you must be humbly grateful to Him for His mercy towards you.

But Freemasonry meets you at its doors as a friend ; it treats you, not as a sinner with a putrefying evil in you, but as a child of God in whom exist the germs of all the virtues. Certainly all of us are feeble, and have many deficiencies of character. But Freemasonry does not dwell on our weaknesses, but rather emphasizes the virtues which are in us, and which we must bring into action.

Freemasonry salutes us as men of honour ; and in the division of Freemasonry to which I belong, International Co-Freemasonry, which admits

women, it salutes its women-members as women of honour. It addresses us as Worshipful, Right Worshipful, Excellent, Holy, Venerable, Most Noble, Most Wise, Illustrious, Very Illustrious. It puts us on our honour to become worthy some day of these exalted titles.

Of course, no Freemason in one life can ever possess the virtues designated by these titles. Now, I said that Freemasonry is a statement of Life. It is a statement not only of our life here and now, but also of our life in Eternity. We souls must live many lives on earth, to learn how to co-operate with perfection with the Great Architect. One life on earth is not enough to learn the technique of the art of making that perfect stone which the Great Architect requires of us for His Temple of Perfection. Therefore we have to live many lives on earth ; and it is this drama of our many lives which is symbolized and dramatized when we enact the various rôles which I have mentioned as Warden, Master, Overseer, Priest, Prophet, Prince, General, Commander, Judge, Prelate and Sovereign.

It is because we have before us a long future of training, in order to be perfect in action, that we shall indeed become some day, in future lives, Venerable, Most Noble, Most Wise, Holy, Illustrious. Freemasonry does us the honour to

treat us as if we *now* possessed these virtues, though really long in advance of our possessing them in fact. In other words, Freemasonry in its various grades, telling us of perfect conduct, and making us enact rôles in a drama, puts us upon our honour to become perfect examples of those virtues some day.

I have given you an account of the two principal aspects of Freemasonry, first, as a form of religion, and secondly, as a philanthropy which teaches the Freemason that it is his duty to protect and advance the welfare of his fellow-men. As a religion, Freemasonry tells us of a beneficent Creator, who is the Ruler and Guide of all mankind. So broad and beautiful is this conception of God that all, in all faiths, can bow the head or bend the knee in reverence before the Great Architect of the Universe.

As to the philanthropy which Freemasonry dictates, we need only point to the great liberators, to great judges and statesmen, to munificent merchant benefactors, to show in what manner a Freemason has to pledged himself to promote the welfare of his fellow-citizens.

I am a believer in Religion, indeed in all the religions. I mean by the word "religion" only its highest and spiritual aspects, and I exclude from the term the bigotry, the superstition and

the narrowness of mind which often characterize religion as it is practised by its devotees in many parts of the world. But true Religion is a bridge across which the Divine descends to us from His supernal regions, to dwell with us to give us His strength and inspiration. Certainly there are superstitions and dominating priesthoods ; but their actions are no reason why mankind should be deprived of the purifying and fortifying influences of Religion.

In a similar manner, the fact that there are selfish or unscrupulous Freemasons is no reason for denouncing Freemasonry. Those countries which have suppressed Freemasonry have shut their doors to the high spiritual influences which the Great Architect sends to Earth from Heaven. For, every Masonic Lodge is a centre of mystic influences through which the Great Architect irradiates His Wisdom, Strength and Beauty.

Many autocratic rulers have been afraid of the power of the Freemasonic Brotherhood, and so have tried to suppress Freemasonry. But the marvel is that Freemasonry cannot be suppressed, any more than religion can be eradicated from the heart of man. So long as man aspires to be more than man, so long as he dreams of perfection, so long as Life transforms itself in his imagination as drama and symbol, so long

Freemasonry will exist among men in one form or another.

For, Freemasonry is a form of religion and philanthropy, which does not supplant any religion or any plan of philanthropy, but invigorates them all, and adds to them the element of beauty. So long as mankind continues to evolve towards Perfection, so long Freemasonry will exist to give its message of Brotherhood, and to teach men that a belief in a Heaven upon earth need not remain a mere creed, for it can be made a beautiful reality in the lives of men.

That religion and philanthropy are one and the same thing is the heart and the soul of all Freemasonry.

CHAPTER VII

THEOSOPHY AND CULTURE¹

IN order to understand the relation between Theosophy and Culture, it is first necessary to define the two terms. There is little difficulty in defining what is Theosophy. Certainly some in the West imagine that it is some kind of a psychic science dealing with the development of clairvoyance. But there is to-day a large literature, and any intelligent inquirer can discover that Theosophy is a great philosophy of life, covering all possible fields in religion, science, philosophy, art and the development of the resources of nature.

It is more difficult to define what Culture is, because sometimes the word is applied in a very narrow sense, as when King George III of

¹ Brief address opening a symposium at the 62nd Annual International Convention of The Theosophical Society, Adyar, December 1937.

England objected to Sir Robert Peel by saying, "He is no gentleman. He divides his coat-tails when he sits down." Also the word has been so associated with certain forms of nationalism that, for instance, the German word *Kultur*, which did indeed signify something wonderful and attractive in the time of Goethe, became synonymous with "frightfulness," as exhibited by the Germans during the late War.

In a similar way, not so many years ago, western idealists were strongly attracted to the high culture of the old Japanese Samurai, crystallized in their gospel of *Bushido*; but to-day, when one regards what the Samurai gospel is doing in China, the culture of *Bushido* has little attractiveness to the world.

Perhaps the best way to describe the term "a cultured man," is to say that he is one who has *cultivated* himself towards a definite end. A man of culture is not so labelled because of his birth but because of himself. Thus it happens that sometimes a person may have little or no education, yet may have a remarkably cultured outlook. For the cultured man has an outlook from a centre which is not himself but a larger self. It is this larger self which we can particularize as "our neighbour," and generalize as "all humanity." The famous saying of Terence,

Homo sum, humani nihil a me alienum puto :
“I am a man, and I cannot be indifferent to anything human,” tells us what is real culture.

The cultured man is characterized by a refinement both of heart and mind. He is sensitive to the subtle appeal which life makes to his imagination. He is all the time growing in his heart and mind, so that he is not anchored to any one particular form of culture. Perhaps more than all else, he is characterized by the ability to lift all those below him to his own level, when they come into contact with him. All these various factors of culture urge him ever to seek consciously all that is best in life.

Theosophy presents an outlook to all life which can be described as “from the centre.” Staying at that centre, the Theosophist is taught how to build a series of bridges towards such parts of the circumference as may happen to be separated from each other by seas of sectarianism or nationalism. Therefore, he builds a bridge from religion to religion, and stands at the centre, as it were, of all religion. Similarly, he learns to build bridges from religion to science, from science to philosophy, from nature to art. The most lasting of all bridges is the bridge which he builds from man to God.

The result of his life at the centre, with bridges reaching out from him to all forms of life, is that he continually sees exquisite mysteries in life. Among these is the special mystery of beauty. He obtains a vision of the Divine Mind which builds all forms, but also builds them in such a manner that a beauty which is on high and not upon earth is revealed through the building.

One characteristic of the truly cultured man is that while he becomes more and more aware of the supreme mystery of God, he leaves that mystery undefined. The more cultured he is, the less he formulates his religion in any set form of creed or ritual. On the other hand, while he is less inclined to define the nature of God, his realization of man becomes more and more intimate and defined.

There is a form of culture which can be called "national" since it characterizes the temperament of a people, and their expressions towards the highest form of living of which they are capable. This culture is represented in their various arts and crafts, so that we have what can correctly be termed Hindu culture, Chinese culture, European culture, and so on.

While there are these dividing lines as between national cultures, those lines vanish as the forms of art cease little by little to be purely objective.

That is to say, wherever the artist goes beyond the external form, and senses the inner life resident beyond or within the form, and reveals it, his art becomes international. For true art ever reveals the movements of life, and those movements can never be limited by any single mould of nationalism. Therefore it happens that the highest culture of a people has the quality of art.

From this it follows that the artistic quality of the highest culture of a nation has a message for all other nations also. There was a time when the culture of Germany profoundly influenced other nations in Europe. The culture of France has had a wider influence, and that influence still persists. England equally has a high form of culture, though it is difficult for others to know it, until English homes are thrown open to them, and they enter into that intimacy of life which centres round the word "home," which is almost indefinable.

India, too, has a culture of her own, which in its highest aspects has a universal message. It is this message which first appeared to the West through the translations of the Upanishads, and through dramas like *Shakuntalâ* of Kâlidâsa. Later, Rabindranath Tagore has done much to reveal Indian culture to the West. It is only

a few decades ago that the culture of China began to be understood. So magnificent is Chinese culture, and less so, though equally exquisite, Japanese culture, that the West has realized that its conception of culture needs to be supplemented with the contributions of these two countries of East Asia.

He who studies Theosophy profoundly, and enters into its spirit, enters thereby into a new type of a University. A University is supposed to be a place where the totality of thought, feeling and action is surveyed as a *universitas*, a totality. Through Theosophy, the Theosophist comes to the centre, whatever may be his limitations in the beginning through any lack of education ; through Theosophy, he becomes a man of the highest culture.

This transformation takes place when he discovers the light which dwells within him. It is the Theosophical standpoint and outlook on life which was described by Milton in two lines :

He that has light within his own clear breast,
May sit i' th' centre, and enjoy bright day.

When the Theosophist has lit the lamp which is within him, he then feeds it with the oil which he extracts from every nation, from every culture, from science, religion, art, business, and all that is best in Internationalism. All possible activities

of mankind give him the oil with which to feed his flame, and to make it shine out in ever-widening circles. It is then that he knows that his light is not for himself, but for all. He has become then both Theosophist and Artist.

THE cultured man is both a hero, as regards his strength, and also a child, with a child's integrity of heart and innocency of hands. He is both man and woman, so that the cultured man has something of the woman in him, as the cultured woman has something of the man. The truly cultured men and women have passed beyond the boundaries of race, creed, sex, caste and colour.

It is the dissolving of these boundaries which is the task of The Theosophical Society. The wisdom which Theosophy gives to the individual shows him how to pass beyond these islands and arrive at the continent of all life. Theosophy says to each, "I bring you Universal Brotherhood," but that also means "I bring you Universal Culture."

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